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MEMORIAL HISTORY OF THE POWELL FAMILY AND OTHERS.

Wisconsin Historical Society
Founded 1849

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15,00

all published.

H. A. Palzolet.

AUTHENTIC GENEALOGICAL

MEMORIAL HISTORY

OF

PHILIP POWELL,

Of Mifflin County, Pa.,

AND

HIS DESCENDANTS AND OTHERS,

WITH

MISCELLANEOUS ITEMS AND INCIDENTS OF INTEREST.

BY REV. JOHN POWELL.

Volume I.

"See, saith he, that thou make all things according to the pattern shewed to thee in the mount." (Heb. viii. 5.)
"Wherefore by their fruits ye shall know them." (Matt. vii. 20.)

DAYTON, OHIO:
PUBLISHED FOR THE AUTHOR.
1880.

Entered according to act of Congress, in the year 1880,

BY REV. JOHN POWELL,

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TO

MY KINDRED RELATIONS,

THE POWELLS IN PARTICULAR,

TO

MY OTHER RELATIONS IN GENERAL,

TO THE MEMBERS OF

THE UNITED BRETHREN CHURCH,

AND TO

ALL OTHER CHRISTIANS,

IS THIS BOOK KINDLY DEDICATED,

BY THE

AUTHOR.

RECOMMENDATIONS.

FROM HON. JUDGE POWELL.

DELAWARE, OHIO, May 9, 1879.

REV. JOHN POWELL,

Sir:—I have now examined the greater part of your manuscript giving an account of your reunion and the history of your people, the Powell families. The facts and circumstances connected with the family history are so interesting,—and, I am satisfied, wholly truthful,—that I highly approve and recommend your intentions to prepare the manuscript for the press and having it published.

I have no doubt it will be an interesting memorial of a worthy family, imbued with great moral principles, and inciting to improvement and good conduct. I can but wish you success in your worthy design.

Yours truly.

THOMAS W. POWELL.

FROM THE POWELL COMMITTEE.

BENTON RIDGE, OHIO, November 20, 1879.

We, the undersigned, a committee appointed June 7th, 1879, by the Powell Reunion Association, to examine the manuscript of the Powell history, written by Rev. John Powell, of Benton Ridge, Ohio, do hereby certify that we have examined said manuscript. We most cordially approve of the same, and recommend that it be so published.

We also recommend the book to the favorable reception of

the public in general and the Powell families in particular, as being a truthful history, worthy of their patronage.

Respectfully subscribed.

JOHN W. POWELL.
GEORGE W. POWELL. } Com.
PAUL KEMERER.

FROM THE CONFERENCE COMMITTEE.

FOSTORIA, OHIO, November 15, 1879.

The undersigned, having examined those parts of the authentic Genealogical Memorial History of the Powell families included under "Preface," "Introduction to the United Brethren Church," and "Missionary Problem Solved," take pleasure in saying that so far as we have examined the statements in regard to the history and doctrines of the United Brethren Church, they are substantially correct.

We also commend the religious tone of the work, its practical advice, its quaint and interesting dialogues, as well as the benevolent purpose expressed by the author, who has for many years been an itinerant minister in the Sandusky Annual Conference of the United Brethren Church. He is authorized, both by the Board of Missions and the Sandusky Annual Conference, to solicit funds for missionary purposes; and he is fully responsible for all such funds intrusted to his care.

As the author makes no pretentions to literary excellence, we express no opinion in that regard. We therefore cheerfully consent to its publication.

W. T. JACKSON.
D. R. MILLER. } Com.
G. P. MACKLIN.

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PREFACE.

EVERYTHING UNDER THE SUN HAS A BEGINNING.

When a thing is conceived in the mind of an inventor it may at first seem very small, and he does not think of the vast magnitude it will assume in the course of time; but he commences with the idea that he will do something, and thinks and acts as it then appears to his mind. And as he thus works on, it will grow and increase until it often so enlarges and improves as to become a mighty power in the world and a great blessing to the human family.

STEAM-POWER.

Mr. Watts did not think of the vast usefulness and great power that would result from his watching the steam escape from his tea-kettle, nor of the great blessing which has resulted to his fellow-men from his experimenting upon and improving his steam-apparatus. But just see now what vast machinery is put in motion by steam-power! Large vessels are moving upon the great ocean of water; and the fiery steed now runs swiftly along the iron rail, followed by a long train of coaches filled with human beings going to and fro.

ELECTRICITY.

Sir Benjamin Franklin did not think for a moment, when he first conceived the idea of taming the vivid lightnings, of the vast usefulness to which electricity could be utilized, nor of the immense velocity with which it could be made to convey thought through the wide world, from North to South, from East to West, just as man might direct.

TELEGRAPHY.

It required the strong and active mind of Professor Morse to

stretch the little wire across his room. Soon after, it was stretched across the continent. Now nation can converse with nation and individual with individual in a moment of time. Although mountains and lakes and rivers and seas intervene, yet men talk as though face to face. And yet mankind is not satisfied. The mind still travels on; and every now and then, from a small beginning, large developments are made, and improvements and enlargements go on and on until human wisdom will acknowledge a great and grand Creator of the Universe, a Jehovah God, Lord of all creation.

MORAL WORLD.

We may remark again, that in the moral world there are also many good and great and grand benevolent institutions for the melioration of the human family, which also had their beginning in a very small way.

SABBATH-SCHOOLS.

Mr. Robert Raikes had no thought in his mind of the vast importance his example would lead to when he first invited to his study some boys who were disgracing the Sabbath-day, and imparted religious instruction to them, and taught them to read and ponder the word of God. But now behold the little grain of mustard-seed which has sprung up and grown until it has filled the whole world. There is now no land or nation where the Bible is not read. The Sabbath-school has a warm place in the hearts of all Christians, who now meet with their children on the Christian Sabbath for religious instruction and Bible-reading.

BIBLE-SOCIETIES.

The few men—not to exceed half a dozen in number—who convened in a little room in the city of London to consult upon some plan of furnishing Bibles to such of their neighbors as were unable to buy them, did not know what vast and mighty Bible-societies it would lead to. But they made the beginning. Under God's direction they went to work according to their ability, and devoted themselves and their means to benevolence. Now behold the grand and noble work of all the Bible-societies,

both in Europe and America. Millions of Bibles and Testaments are annually made and distributed to as many people, who, with eager haste, read the word of life and salvation, in every land and in different dialects; and many believe the word, obey from the heart, and are saved.

MINISTERIAL ASSOCIATIONS.

I will name one more small beginning, in which the author was one of the number who consulted together and made the effort. I refer to the ministerial association, for the mutual improvement of its members. The first one was organized at Carey, Wyandot County, Ohio, by five or six members of the Sandusky Annual Conference, of the Church of the United Brethren in Christ, 1853. Now almost every branch of the Christian church has its ministerial associations. And they have become a power for good to many, especially to young ministers, who are thus enabled to improve their minds for usefulness in the world.

Well may it be said in the Book of God, "Despise not the day of small things;" and we will add, "Behold, how great a matter a little fire kindleth!"

POWELL HISTORY.

I wish to say to the kind reader of this history that small indeed was the beginning that brought about the writing and publishing of this book. We may trace the small beginning which led the author to undertake the noble and honorable work of rearing a monument not of granite, or marble, or bronze, but with the pen, in honor of the worthy ancestors of the Powell families of the United States, especially of Philip Powell, late of Mifflin County, Pa., and his descendants.

PROVIDENTIALLY MEET TOGETHER.

My mind is led back to a circumstance which occurred in my father's family, more than forty-six years ago. Some of my brothers had left home, and were absent several years. But providentially it happened that one day in the fall of 1833 all came home on a visit. That evening, while we were all seated around the family altar, there came over me a solemn feeling which I

shall never forget, though young in years then. I was powerfully impressed with the thought that we as a family might never all meet again in this world. This thought so affected my mind that it has ever since lingered in my memory. And so it was; for the next morning some of the family left home, and never since have we all met at one time. But that evening's circumstance left in me a desire to see all the members of the family yet living meet together once more; and the older I grew, the stronger became the desire for this meeting.

ARRANGEMENTS FOR A REUNION.

In the fall of 1877 I mentioned it to some of my father's family, and found them very willing and anxious to have such a meeting. I also mentioned it to some of our cousins, and they, too, had an anxiety to have a time appointed for all the Powell families to meet at a suitable place for a reunion.

Up to that time I had no thought of writing a book of any kind, much less a Powell history. But as we advanced in our arrangements toward having a reunion, the thought of writing a brief sketch of the lives and labors of our ancestors entered the mind; and in making the necessary preparations for the reunion the importance of collecting such statistics and facts as could now be obtained and having them printed and preserved for future generations to read became apparent.

WHO WAS TO BE THE AUTHOR?

"Who should be selected as the auther of this history, among so many Powells?" was now the question.

It was thought by many of the Powells that Rev. John Powell, of Benton Ridge, Ohio, should undertake the task, for several reasons; first, because he was one of the more aged Powells still living, and could write much from personal knowledge; second, because he was more and better acquainted with the Powells than any one Powell living; third, because more of the Powells knew him than any one of all the relatives.

It is true, I have seen many of the Powells, and conversed with them. I have visited them, eat with them, slept in many of their houses, often preached to them, often attended their funerals,

and have married many of the young people; and what I write about the Powells I can certify to be correct, and may be relied upon as true.

I HAVE NO APOLOGY TO OFFER

For writing this Authentic Genealogical Memorial History of the Powell families, from the fact that I think such a history, or a better one, ought to be written by some one of the Powells. That our ancestors are worthy of such a history, and a much better one than I am possibly capable of writing, is true.

I have felt for many years that I owe a debt of gratitude to my kind Christian parents, and also to many of the Powell families, who have ever treated me kindly. I know of no better way to pay that debt of gratitude than to embalm the kind love and tender care they bestowed upon me in a more fitting manner than to rear such a monument in honor of their memory as this is to be.

I wish hereby to leave my love, good wishes, and kind regards to all the numerous host of the Powell families who may linger behind me when I am dead and gone to my reward.

I can not now conceive how I can leave a better legacy to or more fully benefit my children and children's children, and all other kindred, than by writing an authentic genealogical memorial history, giving a true and correct statement of the facts recorded in this book. True, this work will come infinitely short of doing full justice to the memory of our race of people, for several reasons; first, the author makes no pretentions to literary attainments, or of being a classical scholar or competent author to write books for the public to criticise. I wish to state that I did not design to use any other language or words than such as was the common mode of expression among the Powell ancestors—simple and plain, so that any child may understand it. The many questions asked in this book are just such questions as were asked by some of the Powells in conversation on those points; and the answers given are in the same language as given by the people, which I distinctly remember of hearing more than fifty years ago. The

many sentiments in this book on different subjects were the sentiments of the ancient Powells, as expressed by them.

SO LITTLE WRITTEN HISTORY.

A second reason is that I found so little written history of any of the Powells that have died, and consequently had to rely much upon such testimony as could be collected from family records, tombstones, county records, the verbal statements of ancient ones whom I still remember, and from such other sources as statistics and facts could be collected.

I have this consolation, that what I have written is true. I aimed to carry out the injunction of the Almighty to his servant Moses, "And look that thou make these after their pattern, which was shewed thee in the mount;" and while I have aimed to do so to the best of my ability, I have but done my duty.

When I first consented to write this book I had thought of only writing a brief history of some of the Powell families; but upon due reflection I concluded to enlarge the work, and embrace all the descendants of Philip Powell, so far as I could get authentic knowledge of them, with some general remarks of such other Powells as are more remotely related to us.

It may be proper here to state that thirty-seven years ago I visited many of my relatives; and now again, while writing this history, I am visiting most all the Powells at their homes to collect facts for this book.

OBJECT OF THE HISTORY.

The object is, besides what has already been stated, to introduce our people to our fellow-men, and to aid the work of benevolence among our fellow-beings. All the benefits arising from this work over and above the necessary expenses, from whatever source they may come, will be appropriated to the interests of the missionary work. We design to rear a monument to the memory of our ancestors, and in honor of the Powell families; not by placing a monument of granite or marble at their tombs, where it would do no more good than only to look upon, but to raise a real, living, working, moving monument, in the name of the Powell Reunion Association, by raising a perpetual fund of ten thousand

dollars, the principal to be kept forever sacred, and the interest accruing annually therefrom to be used by the Board of the Home, Frontier, and Foreign Missionary Society of the United Brethren in Christ, located in Dayton, Ohio. Said society shall have and hold, in the name of the Powell Reunion Association, the principal, and take care of the same in accordance with the constitution and by-laws of said society, and shall appropriate the interest accruing from said fund to the missionary work in Africa, in such a manner as may be directed by the donors, or, if not directed, to be used for educational purposes, Bible distribution, or for preaching the gospel, as said society may deem best.

SMALL BEGINNING.

The reader will now see how small was the beginning of this humble work. First, the providential meeting of a family, and the impression made upon a young and tender heart; then the thought of a family reunion; then the thought of a grand reunion of all the Powell families who were descendants of Philip Powell; then the idea of writing a brief sketch of our parents, and the grand idea of writing an authentic genealogical memorial history of Philip Powell and his descendants, with remarks concerning others related to Philip Powell and his descendants, so far as the author has knowledge of them.

And still the mind runs on and on, as though directed by the invisible One, until the noble idea is formed in the mind of connecting with the history the interests of the missionary work among the heathen, in honor of the worthy name of our Lord and Savior Jesus Christ, that all the benefits accruing therefrom, after the expenses are paid, with an additional appropriation of ten thousand dollars to be raised by and among the Powells and their friends, may perpetuate their memory for many generations to come. Although the beginning was small, the end may reach high as heaven. The first stone of the monument was laid low by small hands and feeble efforts; yet the noble work may go on and enlarge and accumulate until the topmost spire shall be raised with the loud hallelujahs to God and the Lamb of many heathen who by these means have been brought to Christ, washed and

cleansed in his atoning blood, and made kings and priests forever and ever.

ANOTHER SMALL BEGINNING.

Dear reader, if you look through the pages of this book you will see how small was the beginning of this peculiar Powell family. In looking to Lancaster County, Pennsylvania, in the year 1769, you will see two persons standing at the hymeneal altar, with good warm hearts filled with real honest love and affection for each other. They were very poor in worldly goods; but in unison of heart they could say to each other, "I marry you for love, and we will work for riches; nothing but death shall separate us." After this you will see the twain who were made one, with their worldly goods all stored in a knapsack and handkerchief, starting out on foot into the wide, cold world, away from the parental mansion, to find a spot on God's green earth which they might adopt and call by that ever-precious name, "our home." You will see them cross the Schuylkill River, and wend their weary steps up and down those rugged hills north of Reading, Berks County, Pa. There you will see a little rivulet of pure crystal water; and there you will see them rear their first mansion, and hear them unite in calling it by that precious name, "our house." Then after awhile you will see one after another added to their number; and all continue to unite in those charming words, "our house, our home."

But afer lingering for awhile among the hills and stones, and enduring hard toils and many privations, they pull up stakes and start westward, to Mifflin County, Pennsylvania. Here, also, they select a balmy spot in the leafy grove, rear another temple of honor, and again unite in calling it "our house, our home." Again the sturdy monarchs of the forest yield to the strong, steady nerve of the Powells' indomitable energy. The inmates of that happy home increased in number until it became apparent that the "parent hive" was too small to contain them all; and the young "swarms" began to start out in different directions. Two went to Schuylkill County, Pa., and selected a spot of ground congenial to their feelings and views; two went to Fairfield County, Ohio;

one went to Hardy County, Virginia; three settled in Mifflin County, Pa., close around the "parent hive;" one flew to Perry County, Ohio, while another stopped in Stark County, Ohio; three continued to fly as though the wind was in their wings, and flew to Hancock County, Ohio. All resolved to have a spot on God's green earth of which they could say in all truth, "This is our farm," where each could plant his own vineyard, and sit under its balmy shade with none to molest or make him afraid.

But in the course of time those hives again multiplied. Again it became necessary for the young ones to "swarm;" and they looked around to see where to select some beautiful spot and rear the domicile which they could call "our house." But these young ones, being very numerous, went in so many different directions—north, south, east, and west—that now you can see Powells scattered all over, in almost every state in the union.

When you first beheld the beginning there were but two loving ones standing at the sacred altar. Now you will see, after the short space of one hundred and ten years, the number increased to more than two thousand souls. These two loving ones could, at one time, put all their worldly goods in the limited space of a knapsack and handkerchief. Now their numerous descendants own some of the finest farms and most beautiful and convenient houses in the several localities in which they live; and their wealth may be numbered by the thousands, and in the aggregate by the millions. When you saw the inmates of the first humble dwelling, you saw them in their spare moments study the alphabet. Now you can see many of their great-grandchildren, sons and daughters, seated in our beautiful temples of learning, engaged in teaching the young and rising generation the importance of a well-cultured mind for future usefulness.

INTRODUCTION.

ORIGIN OF THE NAME POWELL.

Before we introduce the Powell families to the kind reader, it may be interesting to know the origin of the surname of the Powells, as every person is known by some name; and there is always a reason why they have such a name. Anciently parents named their children according to the circumstances connected with their birth, or by prophecy in reference to what they should be or do, or from the locality in which the child was born, &c.

It is said by ancient tradition that the race of people from whom the Powells originated were known by the surname of Ap. Howell. But when writing their name they would abbreviate it by leaving out the letters A and H, writing it, in short, Powell; and in after time they were known by the name of Powell. It is said that from this family came all the numerous host of Powells now found in all the civilized world.

WHERE THE FIRST POWELL LIVED.

From the best authority I could find, and from all the information I could get, the first family of Powells lived in Brechnockshire, South Wales. I have traveled a great deal in my time, aud have become acquainted with many persons by the name of Powell, and all claim that their ancestors came from Wales or England. As some of the Powells formerly living in Wales scattered and moved into Ireland, England, and America, it is most likely that the whole fraternity of Powells center in the original Welch family formerly living in South Wales, in the town more latterly known as Breconshire.

There is a striking resemblance among those from England and

Wales, in their complexion, manner of speech, and otherwise, so that it seems most likely they all originated from the same parent stock of Powell.

WHERE THE POWELLS MAY NOW BE FOUND.

First, permit me to tell you where you need not look for a Powell. If you please, do not look in the poor-house; for they are all so industrious, economizing, and energetic that they always have enough to eat and wear, and do not depend upon some one else to provide for them. You need not look in at the criminal bar, for they are such good, honest, moral people, and take such good care of themselves, that none of them were ever indicted for a criminal action; and so you need not look into the penitentiary, for none are in confinement for evil-doing.

You may look and see Powells all over the civilized world—on the farm, in the workshop, behind the counter, on the military field, and as mechanics of all kinds. In the professional department you will see them in acadamies and colleges, teaching the young and rising generation; you will see them as doctors, lawyers, ministers, and statesmen; and in all the learned arts and sciences you will see some Powell busily engaged in doing a good and noble work. Wherever you may find a Powell, you will find him kind and obliging to his fellow-beings. However, the greater portion of the Powells are farmers, and do well.

WHO THE POWELLS ARE.

It will not be expected by the reader, nor is it possible in such a brief history as this, neither is it the design of the author, to introduce every one of the numerous host of Powells by their christian name, and give their personal history. Nor is it the design to give a lengthy history of any one of the large famlies of Powells, but only a brief sketch of them. It would require a large volume to write a full history of each one, and give all that would be interesting to the reader. Suffice it to say, however, that as this history is mostly designed to give a correct genealogical history, and show who were our ancestors, to which branch we belong, and how we are related to each other, it will neces-

sarily be brief in its history of any one family. It is not the design of the author to embrace all the Powells of the United States in their personal history, but only a part of those who are descendants of Philip Powell, with a few others more distantly related to us.

We will, however, give enough to show you how you are related to them, and enable you to form a correct opinion as to where they came from, where they may now be found, and what a peculiar people the Powells are. As it was said by Joseph, of Old Testament times, "Thy servants' trade hath been about cattle from our youth even until now," we will say to you that the Powells have been agriculturists from their youth up.

We have selected but a small number of the Powell families whose history we shall write; but it is sufficient to give the reader a correct idea of the Powells in general. There is such a similarity in many respects among them, that we might have written the same of a great many; but we thought proper to select something different in each history, so that no two personal histories will be alike. The several histories form a common chain of one complete history, so that when you have the history of one you have the history of many more.

We might also have given the religious experiences of many, with rich incidents and anecdotes; but we think we have given enough. We have done the best we could for the time and space allowed for this work. What there may be lacking in beauty, style, or matter, please attribute to the head, and not the heart of the author.

JOHN POWELL.

Benton Ridge, Hancock Co., Ohio, Jan. 1, 1880.

CHAPTER I.

POWELL REUNION.

Preparation for a Reunion—Programme for Reunion—Report of Reunion—Who were Present and Reported.

PREPARATION FOR REUNION.

At an informal meeting held January 28th, 1878, by the Powells of Hancock County, Ohio, in the town of Findlay, Ohio, the meeting was called to order by Rev. John Powell, of Benton Ridge, Ohio, who stated that the object of the meeting was to consult the propriety of the Powell families to hold a reunion some time in the future, and nominated Mr. Andrew Powell chairman; and Wm. Allen Powell was chosen secretary, after interchanging opinions by those present.

On motion, it was

Resolved, 1. That we appoint Saturday, March 23d, 1878, for the purpose of all the Powell relations of Hancock County, Ohio, to meet at the Grange Hall, in Findlay, Ohio, at ten o'clock, to organize a Powell Reunion Association, and to consult when and where we will, and what we will have at our reunion.

2. That Rev. John Powell be elected president

for the purpose of taking charge of the interests of the contemplated reunion.

3. That the president give public notice to all the Powell familes through the Findlay *Jeffersonian* and the *Courier*, the two county papers, of the time and place, and invite all the Powells to meet at said meeting.

4. That the president prepare a programme for the reunion, and lay it before said meeting for their consideration and approval.

On motion, adjourned until March 23d, 1878.

ANDREW POWELL, President.

WM. A. POWELL, Secretary.

ORGANIZATION OF THE POWELL REUNION ASSOCIATION.

According to previous notice given by the president, a large number of the Powells met in the Grange Hall, in the city of Findlay, Ohio, March 23d, 1878. Five branches of the Powell parent-tree were represented at the meeting; namely, the branch of Peter Powell, John Philip Powell, Daniel Powell, John Corkle, and Charles Phillips.

The meeting was called to order by the president; and Wm. A. Powell was elected secretary.

The president then stated the object of the meeting.

Several of the Powells made speeches, and spoke favorably of having a reunion of the descendants of Philip Powell.

On motion, it was

Resolved, 1. That we will organize a reunion

association, to be known as the Powell Reunion Association.

2. That we now elect the following officers: One president, one general vice-president, five vice-presidents (one of each branch represented), one secretary, one treasurer, and five managers.

The election resulted as follows: Rev. John Powell, president; Andrew Powell, vice-president at large; Oliver Powell of the branch of Peter Powell, Rev. Perry Foltz of the branch of John Philip Powell, Benjamin Powell of the branch of Daniel Powell, Lewis Brown of the branch of John Corkle, and Eli Phillips of the branch of Charles Phillips, vice-presidents; John W. Powell, secretary; George W. Powell, treasurer; Bateman B. Powell, Wm. A. Powell, George W. Powell, Peter H. Powell, and Isaiah Powell, Executive Committee.

3. That we will have a great, grand reunion of the descendants of Philip Powell, of Pennsylvania; that the said reunion be held August 15th, 1878, on the camp-meeting ground on the land of Philip Powell, of Union Township, Hancock County, Ohio.

4. That we will adopt the programme prepared by the president, and that we will carry out as much of the same as time will allow on said day.

5. That we request and do hereby authorize Rev. John Powell to collect statistics and historical facts, and write and publish an authentic genealogical memorial history of Philip Powell, late

of Mifflin County, Pennsylvania, and his descendants.

6. That the said John Powell have the whole control of said history, and the right to procure the copyright in his own name and for his own benefit.

7. That the president select and appoint all the speakers and the chaplain for the reunion, and take general oversight of all the proceedings.

8. That we do now adjourn until Friday the 9th of August, 1878, to meet on the camp-meeting ground to make all needed preparations, and for such consultation as may be necessary.

JOHN POWELL, President.

WM. A. POWELL, Secretary.

PROGRAMME FOR THE REUNION.

PART I.

1. To meet at eight o'clock for social conversation.
2. At ten o'clock the meeting to be called to order by the president, and all to be seated by branches.
3. Singing by the congregation, and prayer by the chaplain.
4. Taking names and number.
5. Introduction by branch and by families.
6. Singing by the choir, and music.
7. Welcome address and response.
8. Form in line and shaking hands.
9. Dismissal for dinner.

AFTERNOON PROGRAMME.

1. At two o'clock all to be called to order, and each one to occupy the same seat they did in the forenoon.

2. Singing by the congregation, and prayer by the chaplain.

3. An historical sketch of the ancestors of the Powell families, commencing with their living in Pennsylvania, and of coming to Fairfield County, Ohio, and also of coming to Hancock County, Ohio, by the president.

4. Singing by the choir, and music.

5. An historical sketch of each branch, by the vice-president of said branch.

6. Addresses by three persons who are not relatives of the Powells.

7. Report of Committee on Resolutions and Miscellaneous Business.

8. Singing the doxology and dismissal by benediction.

PART II.

1. Performance—Six children under seven years of age, dressed in ancient costume, with playthings representing one hundred years ago.

2. Performance—Six farmers, with their farming implements, dressed in ancient costume representing eighty years ago, and six scholars coming from college, representing the present age.

3. Performance—Two girls with their spinning-wheels, one spinning flax and the other spinning wool, and two ladies playing upon the organ.

The president to give, on each exhibition, an explanation of what particular part of the Powell history he wishes to represent by these emblems.

REPORT OF REUNION.

Reported by the Findlay *Jeffersonian* and the *Courier* reporters:

> "The honor of a name, this just to guard
> They are a trust but lent us, which we take,
> And should, with reverence to the donor's fame,
> With care transmit them down to other hands."

The *Jeffersonian* and the *Courier*, having an invitation from their old friend, Rev. John Powell, to be represented at the first reunion of the numerous Powell families, which took place Thursday, August 15th, 1878, we hurriedly gathered our weapons together and started for the scene of festivity. After a delightful drive of about eight miles, we arrived at the old camp-meeting grounds, near Benton Ridge, the spot selected for the "gathering of the clans," where we were taken in charge by the worthy president, and placed where we could see and hear all that was to be seen and heard.

Early in the morning, the weather being beautiful, the people began coming in, so that by eight o'clock a goodly number were already on the ground, and were engaged in exchanging salutations and social conversation. About ten o'clock the meeting was called to order by Rev. John Powell, of Benton Ridge.

The people were seated in the following order:

First. Reserved seats to the right of the stand for "our cousins,"—Hiestands, Cloars, and Weavers,—who came from a distance to see us.

Second. Reserved seats for the Beatty branch.

Third. The first tier of seats in front of the stand for the branch of John Philip Powell, and the rear seats for the branch of Daniel Powell.

Fourth. The second tier of seats in front of the stand, front seats for the branch of Peter Powell, and rear seats for the branch of Charles Phillips.

Fifth. The third tier of seats to the left of the stand for visitors and spectators.

Sixth. The seats in front of stand for the branch of John Corkle.

Seventh. The reserved seats to the left of the stand for aged and infirm persons.

Eighth. The stand to be occupied by the president, secretary, speakers, reporters, and ministers of the gospel.

After the reading of the programme by the president, the congregation joined in singing, "From all that dwell below the skies," which was followed with a prayer by Rev. Tobias Hiestand, of the United Brethren Church.

Next the name and number were taken. The enumeration of the family was followed with singing by the choir, after which the assembled relatives were introduced by branch and by families in the following order: 1. The family of Peter Powell. 2. The family of John Philip Powell. 3. The family of Daniel Powell. 4. The family of Charles Phillips. 5. The family of John Corkle. 6. The family of John Beatty. 7. "Our cousins."

As the president announced the name of a branch or family, those named all arose to their feet and remained standing long enough to be seen by all the rest.

Next in order was the introduction of John Wesley Powell, of Benton Ridge, who now came forward and delivered a cordial welcome address, and spoke as follows:

Ladies and Gentlemen, Friends and Relatives:—I have the honor to deliver the welcome address to you to-day at the Powell reunion. In the name of the Powell reunion, I welcome you one and all. We have met this day for a social and pleasant reunion.

May our acquaintance be one of the most cordial and fraternal kind. May this coming together be one of the most pleasant and enjoyable days in the annals of our lives.

As we look around us we behold the beautiful green

leaves of the forests. So may this meeting together this day be ever green in our memories; and as we have met this day, and as we are now so pleasantly situated in this beautiful grove, so we will never meet again. Hence, it behooves us to spend this day in the most enjoyable manner possible, remembering that we are all traveling toward the unseen country, from whose bourne no traveler returns. Hence, I again welcome you one and all.

We desire to say to our relations and friends, especially to those who have come from a distance, that we not only welcome you to-day at this meeting and reunion, but to remain with and visit us at our respective residences, and take a view of our beautiful and productive country. You are most cordially welcomed to our homes, to share with us the hospitalities of this God-given heritage.

While we welcome you so cordially to our country and homes, we wish to send by you our kind and fraternal greetings to our relatives and friends who could not meet with us to-day.

We again bid you all a friendly, social, and fraternal welcome.

Next John Henry Powell, of Concordia, Missouri, was introduced, who now came forward and responded in the following words:

In response to the call and the cousins' address, I have the pleasure to appear before you as a representative and in behalf of the Powell families who came from a far distance. Some have come across the western prairies, some over the eastern hills, some from the northern colder clime, and some from the sunny South, in compliance with your invitation.

Therefore, allow me to return our sincere thanks for the kind welcome and hospitality we receive, which, I can assure you, is highly appreciated; and may it ever linger in our memories until time is no more.

We feel that you have met with unbounded success; and we hope that the time is not far distant when we

can welcome you to our homes. We wish you all a happy and prosperous future; and may peace, good-will, and happiness ever reign in the Powell families.

After some miscellaneous business came the "march of the Powell clan." They all formed in line and marched around the center of the grounds two by two, man and wife, brother and sister, the president and his wife in the lead, and each branch having its place allotted. They then fell into single line, and while one end of the line stood still those at the other end commenced walking past and shaking hands until all had given the grip and exchanged a few words of greeting. Then the congregation joined in singing, "Nearer, my God, to thee," after which a two-hours' intermission was announced for dinner and social conversation.

It was now dinner-time; and lunch-baskets were unpacked and delicacies spread on the table in true picnic style. And, oh, that dinner! At the sight of it we sighed for a hundred stomachs and as many mouths. Everything palatable and appetizing that can be imagined was spread beneath the nestling branches of the tall old monarchs of the woods, whose foliage was constantly stirred by cooling, soothing zephyrs, the very breath of the Omnipresent inducing one to believe that there really was something to live for after all in this turbulent, troublesome, and deceitful world of ours. But deceit, unhappiness, and care had nothing to do with such a scene as this. All was joy and mirth. Proud parents sat down to the feast surrounded by those inestimable blessings,—happy children,—and "*all went merry as a marriage bell.*"

> "Blest be those feasts, with simple plenty crowned,
> Where all the ruddy family 'round
> Laugh at the jests or pranks that never fail,
> Or sigh with pity at some mournful tale."

All did ample justice to the good things spread before them. An immense amount of provisions had been prepared, and twice the number in attendance could easily have

been provided for from the well-filled baskets, tubs, and boxes which remained after all present had been fed.

AFTERNOON PROGRAMME.

After dinner the assemblage was again called to order by the ringing of the bell at two o'clock. All were seated as in the forenoon. The choir sung, "Shall we meet beyond the river?" which was followed by the congregation joining in singing that grand old hymn, "All hail the power of Jesus' name." Rev. Mr. Longfellow, of the Methodist Episcopal Church, led in prayer.

After this the president, Rev. John Powell, who at a previous meeting was appointed historian, occupied the attention of the audience for about forty-five minutes, with an historical sketch of the family. (See J. Powell's address, Chapter II.)

After singing by a quartet of Powells, Daniel B. Beardsly, Esq., of Findlay, was introduced to the assembly and gave a spirited address of about fifteen minutes. (See D. B. Beardsly's address, Chapter II.)

At the close of Mr. Beardsly's remarks, Mr. Geo. W. Powell, of the branch of Peter Powell, gave a biographical sketch of the branch of Peter Powell and his descendants. (See Geo. W. Powell's address, Chapter II.)

There being an indication of storm and rain, although all had not yet spoken who were on the programme, the people were dismissed, Rev. B. Van Valkingburg, of the United Brethren Church, pronouncing the benediction.

During the exercises four different photographic views of the audience were taken by Findlay artists.

The Committee on Resolutions, consisting of John H. Powell, Geo. W. Powell, and John W. Powell, reported the following:

We thank the relatives, visitors, neighbors, and members of the press for their attendance, and for their assistance in making the affair a grand success; we express special thanks to Rev. John Powell, president of the association, for his untiring efforts to make the reunion a success; and we have increased confidence

in his ability to write us a correct history, such as we desire, and as will be an honor to the Powell families, for publication. Thanks were also tendered Mr. D. B. Beardsly, Esq., and Geo. W. Powell, for their valuable productions. A resolution was adopted to hold another reunion August 19th and 20th, 1880, Providence permitting.

But what changes may be brought forth before another reunion of this numerous and prosperous family takes place! Many, perhaps, who were in attendance on this occasion will have gone to their long last rest, while others will spring into existence to fill the place of those gone, for

> "All has its date below. The fatal hour
> Was registered in heaven ere time began.
> We turn to dust, and all our mightiest works—
> Die too."

It was said by many that the reunion was a grand success.

First, it was a grand success in numbers. There were about four hundred and fifty of the Powell families present; and including neighbors and invited guests, about two thousand persons were present.

Second, it was a grand success in respectability. There were present some of the most respectable people in the county; and they enjoyed the occasion with great pleasure.

Third, it was a grand success for the good order that was observed by the large crowd that had collected together during the entire day. The best of order and decorum was met everywhere during

the day, and the best attention was given to all the exercises.

The following are the names of those who were reported and present at the first reunion of the Powell families. Some that were present did not report:

BRANCH OF PETER POWELL.

George W. and Mary Jane Powell—Solon Pierce, Zela Jane, Alice M., Florence E., Beecher W., Patience V., and Mary I. Powell.

Andrew and Sarah A. Powell—Emily, Theodore, Franklin P., Priscilla R., Rocher S., Sarah E., Ellsworth, Charles D., Sulivan, Huntington, Jemima J., Homer R., Cornelius Dresbach, Lawrence A., Jennie M., Marble E., Orville C., Dresbach, Anga, Bertha M., and Lawrence Powell.

Jesse and Mary Ford—Theresa Jane, Clayton W., Addison B., Louisa A., Ida A., Florence E., Tullires E., and Addison Ford.

Andrew and Susannah Sager—Raymond S., Laura A., Elvie J., and Nellie M. Sager.

Solomon and Hannah R. Powell—Flora, Effie, Junius, and Fannie Powell.

Henry and Catherine Hartman—Samuel and Claudie Hartman.

Solomon Robenalt, Catherine, Ida, and E. B. Larkins.

Henry and Amelia Powell—Margaret J., Leoni-

das L., Arbertha C., Estella J., Jessie M., and Fannie L. Powell.

Oliver and Rachael Powell—Blanche, Herbert, and Arthur Powell.

Jacob and Julia A. Crites—Nancy, Melvina, and Samantha Crites.

Peter F. and Sarah Powell—Cratie, Eda, and Dilla B. Powell.

John W. and Samantha Powell, and five children.

David M. and Hannah Powell—Fannie Powell.

John and Rebecca Powell—Jeremiah, Amos, Mary R. Powell, and Rebecca Miller.

Jacob and Mary Fellers—Jacob, Nelson, Amanda J., Samuel, Nancy, Julia, Sarepta, and Sedilla Fellers, and Anna R. Biggs.

Jacob and Mary M. Powell—Isaiah and Florence Powell, and Estena M. Raudebaugh.

Henry W. and Susannah Powell—Emanuel, Jeremiah, Jacob, Noah, Ira, Evada, Ida, Timothy, and Moneria Powell.

William and Polly Powell—Sarah J., Cordillas, Flora, Frank, Alice, and Louisa Powell, Jacob Romac, Frank Bish, and Levi Gorby.

David and Rebecca Channy—Oliver, Melvina, Washington, John, Lucy, and Arty Channy.

Abraham and Delilah Courtright—Eldora, Clara I., Sadie B., William J., and Sherman Courtright.

Paul and Catherine Kemerer—Emmit Kemerer.

Albert C. and Catherine Powell—Fannie and Otta Powell.

Joshua and Harriet Powell—Elizabeth, Ferlen, Frederick, Festus, Verda, and Hattie Powell.

Peter H. and Catherine E. Powell—Jacob Sylvanus, Alice I., Solomon G., Emma V., and Mary E. Powell.

Bateman B. and Elizabeth A. Powell—Margaret V., America B., Sherman E., and Henderson E. Powell.

Peter I. and Emeline Powell—Orpha M., Minnie O., Norris H., Alexander B., Hezekiah W., and Alvin E. Powell.

Samuel and Sarah Raney—Elihu, James, Martha, William, and Daniel Raney.

Charles and Elizabeth Wisner—James F., Ida M., Clara B., Chester L., Eliza J., and Nora V. Wisner.

George and Sarah A. Powell—John W. and Isabel R. Powell.

Lewis D. and Martha Smalts—Sherman, Alice V., and Lydia V. Smalts.

Irvin and Lucinda Powell—Sylvester, Brilly, and Harvey J. Powell.

BRANCH OF JOHN PHILIP POWELL.

Solomon and Mary Ghaster—William H., Jennie, John J., Seymour L., Sarah J., Ida M., Euphemia M., Elmer E., and Charles M. Ghaster.

Leanah Powell—Sarah A. Kraft and Jacob Powell.

William A. and Angeline Powell—Cora E. Powell.

John W. and Sarah E. Powell—Byron E., Howard W., and Elva Powell.

William and Mary Powell.

Peter and Olivia Powell—Franklin D., Imas J., and Justina Powell.

Harriet Kraft—Abertina and Gracie Kraft.

James and Amanda Brayton—Gracie and Ida Brayton.

Daniel and Elizabeth Powell—John H., Sarah A., Louisa, Hattie, Catherine, and William C. V. Powell.

Emanuel and Mary C. Powell—Howard G. and Homer R. Powell.

Jonas and Caroline Powell—Daniel E. Powell.

Aaron and Lovina Double—Ardilla B. and Eda Double.

Rev. Perry and Martha Foltz—Eva J. Foltz, Rev. George Foltz.

John W. and Lucinda Edwards—Wilson and Clara E. Edwards.

Rev. John and Elizabeth Powell—Wm. H. Whitehurst, Elmer and Mary Harpst, George W. and Lydia A. Kinney, George W. and Esther J. Harpst, and John Lawrence Powell.

Jacob and Sarah E. George—Clemon A. and Imas F. George.

Mary C. Watson—George D. and Wallis A. Watson, and John W. Sperow.

Jonas and Mary A. Powell—Samuel B. and Bertha B. Powell, and Amanda C. Fisher.

BRANCH OF CHARLES PHILLIPS

Eli Phillips.

Peter and Catherine Fetters—Isaiah, Erwin, Uriah, Caroline C., Duretta J., and Emma M. Fetters.

BRANCH OF JOHN CORKLE.

Lewis and Margaret Bowin—Albert Bowin.

Charles E. and Caroline Vintrum—Edward and Mary Vintrum, Julia Ann and John Neekel, Henry and Rebecca Claybaugh.

BRANCH OF JOHN BEATTY.

John and Elizabeth Michener, Rosannah and Mary King.

BRANCH OF DANIEL POWELL.

John D. and Susan Powell—Hannah, Mary, A., David, Julia Ann, Elizabeth, Julina, Norton, Susannah, John W., Catherine, and Chloe Powell.

Andrew and Mary A. Alspaugh—Lafayette, Edward C., Clinty B., and Clammy J. Alspaugh.

Sherman and Hannah Spade—Elizabeth Spade.

David and Mary Powell—Sarah J. and Lafayette Powell.

Charles and Julia A. Fluggy—Minnie M., John D., William, and Harley Fluggy.

John and Elizabeth Omen—Clemmy J. and Florence Omen.

Elias and Priscilla Powell—Douglas, William, Noah, Ellen, Laura B., and Rosa Powell.

William and Sarah A. Fenstamaker—Elias, Sherman, Henry F., and Daniel L. Fenstamaker.

James and Amanda Buchanan—Phebe A. and Effie A. Buchanan.

Daniel and Susannah Powell—Clara, Ellen, Irene, Virginia, John, Jacob, Hannah S., and Ida Powell.

Benjamin and Mary Powell—Lewis, Mary J., Ellen, Martin, Silas, Charles, Benjamin, Amanda, and Jella Powell.

CHAPTER II.

Three Speeches at the Reunion—1. Historical Sketch by Rev. John Powell; 2. Speech by D. B. Beardsly, Esq.; 3. Biographical Sketch by George W. Powell.

HISTORICAL SKETCH BY REV. JOHN POWELL.

Mr. President, Ladies and Gentlemen:

It gives me great pleasure to-day to meet so many of our relatives and neighbors in this beautiful green grove, for the purpose of forming a new acquaintance and for social pleasure.

It is a time long looked for by many of us; and we feel thankful to Almighty God for sparing our lives thus far and for the kind providence of God through which so many of the Powell families are thus permitted to meet to-day. Many of you I have known personally for many years; and I see here to-day many that I meet for the first time. We hope and pray that this, our first reunion, may be a rich treat to us all, and a time never to be forgotten by any of us.

We are truly glad that so many of us have been permitted to meet to-day, and regret very much

that there are so many absent. It was not expected that all the Powell families could come. There are many of our relatives to whom we could not give notice of this reunion for want of knowledge as to where they lived; and many are absent on account of sickness. There are others who necessarily had to remain at home to see to things there.

As this is the first effort at a reunion, it is truly gratifying to us who took an active part in getting up this one; and we hope that it will not be the last of it, but that we will all enjoy it so well as to conclude to have another one in the future, on a grander and greater scale than this.

Mr. President: It is expected by the friends that we give a general history of the Powell race of people.

We wish first to say that for want of time and other reasons I could not travel as extensively as I had wished before our reunion, and will have to rely mostly on personal recollections and such other information as could be collected by correspondence and otherwise.

GREAT-GRANDFATHER POWELL.

I remember very clearly that I often heard my father say that his grandfather was born in Pennsylvania, and that his mother came from Germany. Her maiden name was Julia Ann Miller. Her mother died while making the passage to Ameri-

ca, and was buried in the ocean. The name of grandfather was

PHILIP POWELL.

He was born in Lancaster County, Pennsylvania, probably in 1743. He had four brothers and one sister that I have knowledge of. The four brothers all went into the Revolutionary war. It is not known what became of them, as nothing was heard of them afterward.

Philip Powell was the father of sixteen children, named respectively John, Margaret, Ann Maria, Peter, Jacob, John Philip, Polly, Elizabeth, Barbara, Susannah, Catherine, Daniel, Christina, Rosannah, and two that died in infancy.

He lived in Berks County, Pa., four miles north of Reading. His farm was hilly and stony, and hard to clear up and improve; and when it was clear it was hard to farm. Having a large family to provide for, he had but little to give to his children for an outfit to set them up in business in life.

He sold out in Berks County, probably in 1795, and moved with his family to Mifflin County Pa., three miles west of McVeytown, where he died, in 1821. Julia Ann Powell died in 1825. Both are buried at McVeytown, where they await the resurrection of the just.

JOHN POWELL

Was married to a Miss Alspaugh, and had a

family of seventeen children and many grandchildren and great-grandchildren. The descendants of John Powell are very numerous. Both parents died in Pennsylvania, and are buried in the cemetery at Orwigsburgh, Pa.

MARGARET SINES,

Wife of Jacob Sines. They moved to Perry County, Ohio, about sixty-five years ago. They had but one child, whom they named Jacob. Mr. Jacob Sines was married to Miss Susannah Scott. They had eleven children, of whom three are dead. The total generation of the branch of Jacob Sines is thirty.

ANN MARIA BOYER,

Wife of John Godfrey Boyer. They had ten children. The Boyers have become numerous, and are scattered over Pennsylvania, Ohio, Illinois, and other states.

PETER POWELL

Was married to Mary Alspaugh, daughter of Henry Alspaugh. After his marriage he rented a farm in Mifflin County, Pa., where he remained until 1814, when he, with his family, moved to Bloon Township, Fairfield County, Ohio, where he bought 320 acres of land. His children were as follows: Samuel, Catherine, Henry, Elizabeth, John, Jacob, Philip, Daniel, Polly, Rebecca, Peter, and George.

He labored hard to accumulate property and provide homes for his children; and he succeeded in providing for each 160 acres of land, mostly in Seneca and Hancock counties, Ohio. The whole generation of the branch of Peter Powell numbers 497, of whom 47 are dead.

JACOB POWELL

Was married to Miss Mary Ann Idelman, of Hardy County, Virginia. I have little knowledge of his posterity.

POLLY ROADS

Was the wife of Peter Roads. They lived in Mifflin County, Pa. They had ten children, three of whom are dead. Polly Roads died in 1827, and Peter Roads died in 1864.

ELIZABETH PHILLIPS,

Wife of Charles Phillips, with whom she had five children. Three are dead. Elizabeth, her daughter, was married to Moses Fellers. She is dead. Eli Phillips was married to Miss Margaret Folk, and Catherine Phillips was married to Peter Fetters. The whole number of the branch of Charles Phillips is forty-three, of whom sixteen are dead. Mr. Phillips moved to Hancock County, Ohio, in 1833, where both parents died, and are buried in Eagle Township, Hancock County, Ohio.

BARBARA POWELL

Died when but thirteen years old. Two infants, a boy and a girl, also died, and all are buried at McVeytown, Pa.

SUSANNAH CORKLE,

Wife of John Corkle. They moved to Hancock County, Ohio, in 1838, where they lived about ten years. They then moved to Mercer County, Ohio, where both died. They had ten children and many grandchildren, of whom fifteen are dead and one hundred living.

CATHERINE POWELL

Was the mother of three children, named Jane, John, and Henry William. Jane was married first to David Lowry, and after his death to John Carter. John and Henry William live in Illinois. Catherine Powell died in Mifflin County, Pa., in 1848.

DANIEL POWELL

Was married to Elizabeth Norton. They lived at the foot of Jack Mountain, Mifflin County, Pa., where all their children were born. In 1833 he moved with his family to Hancock County, Ohio, where his wife died in 1834.

Mr. Powell, after his wife died, and when the children were all able to take care of themselves, concluded to travel and see the country. He left

home in 1845, and went to the great West. In the last letter he wrote to his children, he stated that he was then on a raft of lumber, going down the Mississippi River toward New Orleans, where he intended to sell out and then return again, taking the Ohio River, and go first to Pennsylvania, and then return home again to Ohio. But nothing more was ever heard of him, and the supposition is that he perished on the river.

Mr. Powell was the father of ten children. John D. Powell was married to Susan Altman. Elias Powell was married to Rachel Rhinehamer. Daniel Powel was married to Susannah Spangler. Benjamin Powell was married to Mary Englin. Julia Ann Powell was married to David Myers, and lives in Kansas. Jane Powell was married to Jacob Zahrfass, and Margaret is married to Adam Sherman. The whole generation of the branch of Daniel Powell numbers eighty-four living and sixteen dead.

CHRISTENA BEATTY,

Wife of John Beatty. They were married in 1820, and in 1824 moved to Stark County, Ohio, north of Massillon, where she has lived ever since. Her husband died July 8th, 1878, of heart-disease, aged nearly ninety-five years. She was hurt by falling last fall, on account of which she is confined to her chair, and can not be with us to-day. She is now in her eighty-third year. She is the

mother of eleven children, six of whom are dead. Those living are Major-general Samuel Beatty; Mary, the maid at home; Rosannah, married to John A. King, an attorney in Napoleon, Ohio; Elizabeth, wife of John Michener; and Maria, wife of John M. Butler. The whole number of the branch ot John Beatty is forty-three.

ROSANNAH NORTON,

The youngest of the family, was married to John Norton. They lived in Mifflin County, Pa., and had ten children. He died January 25th, 1866; but she is still living in Pennsylvania.

JOHN PHILIP POWELL.

I have reserved John Philip Powell's history for the last one to relate, as he was the first pioneer in Fairfield County, Ohio, and also the first of the family to come to Hancock County, Ohio.

In early life he had a desire to learn a trade of some kind, but his father was not willing to spare him from the farm. He then concluded to leave home and learn a trade, and started out into the cold world to care for himself, with nothing but a straw hat, a linen shirt, and a pair of pantaloons on his body, and fifty cents in money in his pocket.

He went to Schuylkill County, Pa., and engaged to learn the blacksmith trade. Soon after he commenced to work in the shop he was bitten by

a rattlesnake on his right arm, which almost caused the loss of it, and compelled him to abandon the blacksmith trade. He then engaged to learn the carpenter trade, in which he soon became an expert. He could make anything out of wood which he had once seen made; and for some years he devoted most of his time to working in wood. He made the first pattern of a cast moldboard for a cast plow ever made in Fairfield County, Ohio. For some years he made and repaired wooden plows for his neighbors.

In 1805 he was married to Elizabeth Raudebaugh, daughter of Nicholas Raudebaugh, of Schuylkill County, Pa. Eight days after his marriage, Mr. Raudebaugh and his family and Mr. Powell and his young wife started for Fairfield County, Ohio, where Mr. Raudebaugh had previously entered some land. After a journey of four weeks they arrived at their destination. Mr. Powell's land was in the north-west corner of Pleasant Township, where he resided until his death. He was the father of fourteen children; namely, Sally, Samuel, Jacob, Henry, William, Daniel, Elizabeth, John, Philip, Polly, Tena, Jonas, and two infants. The whole generation of John Philip Powell is three hundred, of whom forty are dead. He died April 5th, 1849, and his wife died October 22d, 1862. Both parents are buried in Bethel Cemetery, near Bethel Church, adjoin-

ing the home farm, where they will sweetly sleep until Jesus comes with all his saints.

In looking back over the past history of his life,—the humble condition in which he started, and the small amount of means he had on hand with which to commence the battles of life,—he often resolved that if Providence would permit he would toil hard and save all he consistently could to provide a home for his children, so that none of them would need to start in life's journey as poor as he did. He succeeded in entering land in Seneca and Hancock counties, Ohio, so that he gave each one of his children one hundred and sixty acres of land.

After coming to Fairfield County, Ohio, he wrote to his friends in Pennsylvania, and advised them to come to Ohio, as they could do much better there than in Pennsylvania. None came for some nine years, when his brother Peter and his sister Margaret, with their families, moved to Ohio. The others remained in Pennsylvania some years, some of them being afraid of the Indians that still remained in Ohio, and of whom many hard things had been said.

In 1825 he went to Hopewell Township, Seneca County, Ohio, and entered 320 acres of land. In 1827 he went to Hancock County, Ohio, and entered 480 acres of land, in Blanchard and Union townships; and afterward he entered 900 acres

more in Hancock County. He was the first man to enter land on Tawa Creek. When he first entered land there he did so for the purpose of giving it to his children, and had no thought of ever moving on any of it. But after seeing the land and the fine surrounding country, he concluded that if he could sell his farm he would move to Hancock County, put up a grist-mill and saw-mill on Tawa Creek, and make that his future home.

With that idea in his mind he concluded to commence preparations for moving as soon as he could sell his home farm. The first thing he did toward preparing was to make a one-horse wagon. This was well loaded with provisions, feed, bedding, and such other things as are necessary for camp-life; and Mr. Powell and two of his sons, Jacob and William, started in the second week of September, 1830, for Hancock County, to clear some land and make such improvements as they could.

The wagon being heavily loaded, when they came to a hill the father and his son Jacob would have to push in order to help it up the hill. William, who was taken along to act the part of "bridget in the kitchen," and being young and tender,—only seventeen summers,—was permitted to drive the horse; and thus they got along safely as far as Findlay. Here the wagon-road, at that time, ended; and most of the way from Findlay to Tawa Creek they had to cut out a road. They

were the first to take a wagon along part of what is now known as the Benton Ridge road. They first landed across Tawa Creek, about forty rods west of where we now are, on the 21st of September, 1830, and began to make the first improvements on the creek. But after staying a few days they went farther north, and commenced clearing on the land where William Powell now lives.

During the first fall they were out they camped in the wagon. But as only three could sleep in it, they cut limb-brush and made a place under the wagon for the accommodation of travelers who saw fit to call on them, of whom there were several, as it was at that time the only place where refreshments could be had west of Findlay and south of Blanchard River.

FIRST PRAYER-MEETING ON TAWA CREEK.

Please permit me here to pause, and give the history of the first prayer-meeting held on Tawa Creek. The circumstances are as follows: One day Rev. Philip Kramer and his son, Mr. Smalts, and Mr. Greenley came to the Powell Hotel and asked permission to tarry awhile. When supper was ended and night came, after conversing awhile mention was made of going to bed. Rev. Mr. Kramer said, "Brother Powell, this is now your house and home to all intents and purposes, for the time being; why not have family prayer before retiring?" Father Powell readily gave con-

sent. Mr. Kramer then lined a hymn, and they all united in singing, after which Mr. Kramer led in prayer.

After prayer they sung another hymn; and their voices, ascending up through the tops of the tall monarchs of the forest, gave it such a heavenly melody that they began to feel it was like "Jacob Bethel," of olden times, and that it was good to be there, for God was there to bless. After singing, one of them said, "Let us have a prayer-meeting," to which all consented; and they continued in prayer and song until a late hour in the night.

The Powells remained in Hancock County until late in the fall. They cleared about three acres and put it in grass, and then returned home.

Mr. John Philip Powell, after he came the first time to Hancock County and saw how good the land was and what a fine country it would be, went to work and saw as many of his friends as he could, and advised them also to go to Hancock County and enter land for their children, which accounts for so many coming from Fairfield County, among whom we may name our cousins, the Powells, Raudebaughs, Kemerers, Burns', Alspaughs, and others.

As soon as harvest was ended Mr. Powell and three of his sons—Jacob, Henry, and William,—started again for Hancock County, to clear more land, put up a house, and set out an orchard. In

October, 1831, he returned to Fairfield County to get fruit-trees for his orchard, which was the first one planted on Tawa Creek, and was long known as the "Powell orchard."

When Mr. Powell returned to Fairfield County for the fruit-trees he left his sons Jacob and William to clear and make ready for the orchard. The boys concluded to surprise their father when he returned by the amount of work done in his absence. So they concluded to call in a few of the neighbors (for at this time some others had moved on Tawa Creek) and have a logging-bee. Accordingly the boys went to work logging that day; and Bridget, who was very handy in the kitchen or in the clearing concluded to leave the washing of the dishes until evening, and help with the logging.

The Powells had by this time built a log shanty, in which were the beds, clothing, provision, etc. The cooking, baking, and washing were done outdoors. Miss Bridget had a large chest, which was used as cupboard and closet, the provisions being kept inside and the dishes on top. That evening, after the neighbors had all left, Bridget concluded to first wash the dishes and set them on a board in the door-way until they were all washed, and then put them on the cupboard. While she was washing the dishes Jacob, who was sitting by the fire keeping Miss Bridget company, heard a noise in the brush behind the shanty. Supposing

that some stray cattle had come, he thought he would go and chase them away, and went around to where he heard the noise come from. Just then Bridget came with the candle, and it was seen what made the noise in the brush. There was Mr. Bruin, standing on his hind feet, with his paws stretched out. Whether he meant to politely say, "Good-evening, Jacob," or to show that his head was as high as Jacob's, or wished Jacob to walk into his arms and get such a tight squeezing as no girl ever gave him, no one inquired. Just then Jacob remembered that a good rifle, well loaded, stood at the door inside the shanty, and he hastily ran to get it. But, fortunately or unfortunately, Bridget had left the poking-stick lay in his way, and when he got near the door the stick caught between his legs and tripped him, and he fell head foremost on the board where Bridget had set the dishes. He upset the board and its contents, and made such a frightful noise that Mr. Bruin did not just know what it meant. Whether or not he was present when General Hull's army marched through Hancock County toward the lake, and heard the roaring of his artillery, or whether he thought that some mysterious phenomena had taken place, we will not stop to inquire. Suffice it to say, the bear left and was no more seen about that shanty. And Miss Bridget went to work and gathered up the dishes, fragments and all.

Ladies, do you wish me to give you an introduc-

tion to Miss Bridget, who, forty-eight years ago, baked the first loaf of bread ever baked by any white person on Tawa Creek? If so, I will give you an introduction, for Bridget is here, and is the only one yet living of those who commenced the first improvement on the creek.

Miss Bridget, will you please arise and let the young ladies see you? Be not ashamed of your long white beard, for you came honestly by it.

[Mr. William Powell, a white-bearded patriarch, was here introduced, dressed in an old sun-bonnet, shawl, long apron, etc., which created much merriment.]

Dear friends and neighbors, having detained you thus long I will now invite your attention to another train of thought in reference to our ancestors, in whose memory we have met to-day, and whom we wish to honor, as we think they richly deserve.

Please permit me to speak in general terms of them all.

First, they did not enjoy the many privileges of modern improvements which we, their children, grandchildren, and great-grandchildren now enjoy. Our grandparents, in their earlier days, knew nothing of railroads, steam vessels, telegraphy, and the many mechanical inventions for the accomplishment of all manner of work by steam-power.

They had in their day to depend solely upon their own muscular power to perform the manual labor necessary to provide food and raiment for themselves and children.

I will give you a few items of the hardships and toilsome labors which both men and women had to perform. Their land was very hilly, and full of stone and underbrush; and it was very laborious to grub the underbrush, which had to be done by hand, with a grubbing-ax. Then they had to chop and burn off all the large timber, and every year pick off the loose stones. After it was clear, then they took an old plow made almost entirely of wood, such as most of you have never seen, to plow and break up the ground; and that which could not be plowed had to be grubbed up with the grubbing-ax. Oh, how slow; and what hard work it was!

If you please, follow me on with your thoughts. Their wheat was sown by hand; and when it was ripe and ready to cut they did not have a Champion Reaper to take into their fields and cut their grain; but they had to take the sickle, such as this [holding up a sickle], called the "Dutch sickle." This sickle my mother used when she was a girl, more than eighty years ago; and, by the way, it is the same one with which each one of her sons and daughters learned to reap, and each can yet show some mark or scar made by it.

After this slow way of reaping their grain they would thrash it with the flail, and clean out the chaff by one shaking a large sheet to create a current of air, while another would throw the wheat in the air before the sheet. Then, when all was done, they got but from twenty to thirty cents per bushel for their grain. I wonder how many of you young Powells would like to be farmers if you had to work as your ancestors did? I think some of you would turn your eyes toward college, or some more congenial place than the farm.

Each spring they would sow a piece of flax. This they had to pull by hand, in which both girls and boys would engage; and they would often have a merry time pulling flax. The one that could pull the most was called the best, and had first choice of a partner for the evening.

The spinning of the flax was the work of the women and girls. In each family the hum of the spinning-wheel could be heard every evening of the week during the winter season. I suppose if some of our young Powell girls now were obliged to sit up till ten o'clock each evening and spin until their fingers became sore they would most likely say, "O mother, do let me go to the organ and play; I like that so much better." Our ancestors manufactured their own clothing of wool or flax which they had spun and woven.

Second, they did not have the school privileges we now have. Some never saw the inside of a

school-house while young. All the learning they had was what little their parents taught them, and hence their education was very limited.

Third, their religious privileges were very limited. They seldom heard any preaching; and the Sunday-school was not known in their neighborhood. I often heard my father say that he did not know of one person who made a profession of experimental religion until sometime after he was married.

Although they lived in a dark age and in a dark neighborhood, yet they possessed good morals, and endeavored, as well as they knew how, to teach their children the same. One of the methods they adopted to teach their children that the Sabbath-day was holy, and should be kept holy, was by providing different and better victuals on Sunday morning; and the children soon learned it, and anxiously looked for Sunday to come, when they would get the extras. This opportunity the parents would improve by teaching them the importance of observing the Christian Sabbath-day.

Another important lesson they taught their children was to be strictly honest in all their dealings with their fellow-men, telling them frequently that one unrighteous cent would eat up ten righteous ones.

The Powell ancestors were generally a tall, well-proportioned, and hardy people; were industrious and economizing, good philanthropists, and great

lovers of their families, their country, and their God. Most of them lived to a good old age, which may be accounted for from three causes: First, the special providence of God; second, their simple manner of diet; third, their mode of dressing, which was also plain and simple, just such as was needed for comfort and convenience. They were generally of a reserved nature, kind and obliging to each other, and much respected among their neighbors.

I might have noticed many rich incidents and anecdotes connected with the early history of the Powell families,—especially should their religious experiences be noticed, which are worthy of being embalmed in letters of gold and reserved for future generations to meditate upon and imitate,—but I would too far transcend my time to-day by so doing. I must of necessity omit much that would be very interesting, but will make mention of it in the contemplated history.

I thank you one and all for your kind patience, the great interest manifested, and the general good attention.

SPEECH OF DANIEL B. BEARDSLY, Esq.

Before we introduce Mr. Beardsly to the reader it may be proper to state that we had an object in view when we prepared the programme for the re-

union in providing for speeches from three men who were in no manner related to the Powells.

The object was to ascertain the esteem in which the Powells were held by their neighbors; and for this purpose we selected three of the most eminent men we could think of,—men of good standing in their community, and of good sound judgment,—who have been living among us for many years, and have the facilities of knowing the Powells. We could think of none better qualified than Daniel B. Beardsly, Esq., of Findlay, Ohio, a man well beloved by his fellow-beings. That his judgment may be relied upon as correct, I need but state that he came to Hancock County, Ohio, in 1834, and has ever since remained in the county. He was admitted to the bar as an attorney in 1856, and in 1858 was elected justice of the peace at Findlay, in which office he has continued ever since. During that time he has docketed 3,244 civil cases, and 325 criminal cases; and of all the judgments he has rendered, there were but forty-four cases appealed to a higher court; and the higher court sustained his judgment in all but four of those cases.

To show how Mr. Beardsly is beloved by the young people I need but say that he has married 275 couples. He has held and now holds important official positions of trust and honor. We now give you his opinion of the Powells:

POWELL REUNION.

In looking over this assembly one can not but be impressed with the thought that, after all, the world is not so bad as we are wont to believe it to be, at least that there are good streaks breaking out here and there—green spots in the desert, as it were. We all know that selfishness, cold and exacting, pervades to a greater or less degree all the relations of society. We, as a nation, are selfish enough to assert that above all other nations we are the greatest, happiest, and most intelligent; and we are ready to "bounce" any one who disputes it.

We are selfish enough to believe that Ohio is the greatest state in the union, and that it can furnish more great men to the square acre than any other place on earth.

We are selfish enough to believe that our own county can take the banner for rich lands, good horses, fine houses, intelligent men and women, pretty girls, and Powells; and we dare anybody to knock that chip off our shoulder.

We are selfish enough to think we are of more consequence to community than community is to us. So general has this feeling of selfishness become that the rights of others have become endangered; and ties of friendship have been utterly powerless in its presence.

Kinship ties of consanguinity and affection

have been ignored in this all-powerful love of one's self. It has sometimes stepped between man and wife; it has reared its hideous head in the family circle, and estranged children from parents, brothers from sisters. In some cases this separation, this estrangement, has been for all time. Those who were bound together by the ties of nature have become more than strangers; they have become enemies, bitter and unrelenting in their hatred, questioning the motives, the friendship, and even the right of existence of those who should be most dear to them.

But this should not be. The world is large enough for us all. In this hard, unfeeling life of labor and trouble and disappointment and difficulty we all have need of all the friendship and encouragement and help and counsel we can get. There are none of us but would be better for our associations with our friends and neighbors; and none of us can afford to live without these.

But that better time is coming. We see its approach in these reunions not only of churches, schools, and communities, but of families. A family reunion such as we have here to-day should signify more than the simple assembling to see how great a number could be gathered together. While the Powell families may rejoice that so many of them are permitted to be here at this time, yet their enjoyment is not measured by numbers, but by the happiness they feel in each other's

presence, the effort they are making for each other's comfort.

The older ones have come together to renew their friendship; the younger ones, to learn of their elders. Some of you have met often, perchance, long years ago—so long that countenances are unfamiliar and names almost forgotten. You have been so long and widely separated that you meet almost as strangers; your paths in life have been so divergent that you seem to have scarce anything in common, except the preservation of the good name of Powell.

Many of you, whether related in near or remote degree, meet for the first time to grasp each other by the hand and give the friendly greeting of relationship. To-day you can afford to feel unselfish; you can afford to labor for the happiness of yourselves and your friends; you can one and all afford to give each other a friendly greeting, which I am quite sure you do.

When this family reunion is over, and you have each returned home, you will be surprised to find how many little jealousies and imagined wrongs have passed away; and you will discover that you have lost much of that selfishness which affects us all more or less, and of which, perhaps, we were hardly conscious, so imperceptibly has it fastened upon us. We will all go home feeling that we are better than when we came, and that others besides ourselves live in this great country. Those of the

family who are here from a distance will carry with them none but pleasant recollections of their friends here, of their hospitality and genuine effort to make their visit agreeable. And they will bear with them to the absent ones of the family the kind greetings of their relations in Hancock County. All will remember this day and this reunion as one of the happiest events of their lives, never, never to be forgotten.

So much has already been said of this memorable family,—and we have listened to so much of their history with deep interest,—that I hesitate to say anything in that direction. I do not know why I was not born a Powell, when almost everybody else was, unless it is for the reason that we can not all belong to one family.

Some of the Powells are mixed up with the earliest recollections of persons and things in the county, but which particular one, or of which family, I do not now know; and I suppose it makes no particular difference to the Powells. There were so many Johns, Jacobs, Henrys, Philips, and Peters that, for the life of me, I can not tell what particular John, Jacob, Henry, Philip, or Peter it was; and ever since that time there has not been a day in which I was not acquainted with more than one Powell. About twenty-five years ago I became acquainted with nearly all the Powells in this neighborhood who were large enough to become acquainted with;

have transacted business with them; have been to church, spelling-schools, and apple-parings with the younger ones; and I bear witness that at all times, and in all places, and under all circumstances, I was treated with the greatest respect, friendship, and fairness. All seemed to do everything they could to make my associations with them pleasant.

In later years I have been more or less in the company of many members of the family; have been associated with them in business; have consulted with them about the business of the public with which I have been intrusted; and in every instance I have found them guided by the purest purpose and interest of action, willing to make sacrifices when the good of the community demanded it, and punctual in fulfilling all promises.

Do not understand me to say that the family were perfection, for that would be much more than any one of them would claim; but I do say that so far as my acquaintance with the family goes, the exceptions to the general good standing of all its members are very few. In some things the family may be peculiar. One of their peculiarities is their distaste of notoriety, seeking no place of pre-eminence. None of them have stained the family name with crime.

They are peculiar, perhaps, from the fact that there seems to be a religious vein running through the whole family. A very large proportion of

them are connected with some branch of the Christian church, in the relation of ministers, leaders, and laymen; and while they do not all agree as to which particular form of church-government is the only correct one, they all do agree that it is proper and right to pay that reverence to the Creator which is due from all his creatures, and that it is proper to make a profession of Christianity.

Another peculiarity is that almost the entire family, in all time, turned their attention to the pursuits of agriculture. They seem to have been born farmers; and such has been their application in this direction that in almost every case their efforts have been crowned with eminent success, as their broad acres of fruitful fields, beautiful and comfortable houses, and ample barns abundantly testify. Indeed, remunerative farming in this county owes much to the Powells for the introduction of improved machinery and other appliances necessary to its success.

Another peculiarity is the fact that but few of the family have endeavored to win or hold office; not because they lacked the confidence of their neighbors, nor because the office did not seek them, but simply because they preferred the peacefulness of pastoral life to the turmoils, uncertainties, and scheming of politics.

Another peculiarity is their general intelligence. There may be but few classical scholars among them; yet all have had and improved the oppor-

tunities offered by our public schools, books, and newspapers; and hence their intelligence.

Another peculiarity is their industry. I believe I was never acquainted with a lazy Powell. There may be such; but if so, they keep in the shade.

Another peculiarity is their number. They are so numerous that it is now difficult to number them.

Doubtless there are many other traits peculiar to this family; but none of them can be added to their disadvantage. There is nothing of which they need be ashamed, but much, very much of which they may be justly proud. Their honesty, intelligence, industry, economy, morality, and wealth give character and standing to the several communities in which they have resided.

The Powell family, as we have learned to-day, is a family of pioneers, always in the advance-guard of civilization. They did not shrink from hardships, privations, and labor, but courageously pushed to the front and boldly attacked the forest, redeeming the land from the wilderness, converting it into fruitful fields and comfortable homes, and literally making it to bloom as the rose. With indomitable energy and untiring industry they have pushed improvements until now, in our county, they are regarded as the most intelligent and successful farmers.

But I am admonished that I have too long trespassed upon your time and patience. I may add,

however, that for myself—and I believe I but echo the feelings of all invited guests present—I owe a debt of gratitude to the Powell families for the pleasure of being here to-day; and I believe the sincere wish of all is that you may live to see the return of many occasions of this kind.

BIOGRAPHICAL SKETCH BY GEORGE W. POWELL.

GRANDFATHER PETER POWELL.

In stature, grandfather Peter Powell was considerably over medium, of indomitable will, robust constitution, and well-proportioned in all his parts, except his feet, which were comparatively small. He lived to the age of nearly fourscore and a half, retaining his vigor of manhood to within a few years of his death; and the faculty of his mind remained unimpaired to the last.

GRANDMOTHER POWELL

Was rather below medium stature, of vigorous constitution, and inclined to corpulency. As she advanced in age she became somewhat feeble, but retained her general health of body and vigor of mind to an age far beyond the average of womankind. She was a woman of intense maternal affection, and was very tender-hearted, her emotions readily finding relief in tears.

The pair lived a married life of over sixty years,

and might almost have had a diamond wedding, if this had been the custom then. They were much attached to each other; and this attachment increased as they advanced in years. They could not endure separation but for a few days at a time; and those few days would seem like so many months in endurance. They reared a family of twelve children, all of whom attained to the age of men and women. All were married, and all but one have children; and all are now living except three. The oldest one living is seventy-seven, and the youngest about fifty-eight years old. All the twelve but two have grandchildren; and some of the oldest ones have great-grandchildren.

As illustrative of the constitutional vigor of the old people, the mutual affection they had for each other, and the parental care and solicitude they exercised toward their children, a few instances will suffice. From about 1825 to 1835 the majority of the twelve children married, and the old people began to realize the necessity of looking about to provide hives for the new swarms which were gradually developing around them. The Powell families and nearly all their connections being farmers then, as well as at present, and the desire to leave the farm for a more noble occupation not having as yet taken hold of any of the members, and land being comparatively high-priced in Fairfield County, and the old gentleman not feeling himself able to give each of his chil-

dren a farm there, he gave each of them, as they were married, two hundred dollars in money or one hundred and sixty acres of land in the then new country called "Sandusky," which is now composed of Hancock, Seneca, and Wood counties, where they and their descendants mostly live.

Those who came to Hancock County first were Henry and Jacob Powell and Jacob Fellers, in the year 1832. Samuel, John, and Philip Powell came in the spring of 1834, Catherine Robenatt having moved to Seneca County some years previously.

A majority of the children having now settled in the "wilderness of Sandusky," as it was then called, the love and solicitude of the old folks followed them; and of course they could not rest without seeing the children, as they called them, once every year or two. But as the children had a more important duty to perform than spending their time in visiting their parents at the old home, the parents had to adopt the only alternative and visit the children at their new homes. This journey the old gentleman at first performed on horseback; but later he considered himself able to own a carriage, in which they would together go on a visit to their children. There were no railroads then; and, considering the condition of the roads in those days, it was no small matter for an aged pair seventy to seventy-five years old to undertake a journey of one hundred and thirty to one hundred and fifty miles, These visits were generally short, es-

pecially when the old lady did not accompany the old gentleman. After seeing the "children," and being satisfied that they were doing well, he would hurry home to "Mamma," as he called his wife.

SAMUEL POWELL,

The oldest of the children, was married to Sarah Robenatt in 1825, and moved to Hancock in the spring of 1834. Uncle Henry Powell having lived here some eighteen months, he moved in with them, in their log-cabin eighteen by twenty feet, until he could put up a house of his own. He commenced in the green timber, as did all who came before him; and a more home-sick man could not well be found. If he could have prevailed upon his wife to move back to Fairfield County, he would have left everything in "Sandusky" take care of itself.

Sometime in May he got about three acres of ground ready and planted it in corn—not by first plowing the ground, as it is now done, but merely to scratch it with a Barshear plow, so that the corn could be planted in rows. The corn came up nicely; but "June freshets" being the order of the weather, much of it was drowned out. However, he succeeded in raising a fair crop; but that being the great squirrel year, these rodents came by the thousands and took it all but about two sacksful, which he and a hired man carried to

the house on their backs. This, of course, did not tend to reconcile him to his new home, but, if possible, made him more homesick. He was now determined to leave all and go back to old Fairfield County; but the determination and good judgment of his wife held him back until he became better satisfied.

He had thirteen children, all of whom lived to the age of maturity. Five served in the war of the slave-holders' rebellion, three of whom gave their lives for their country. Ten of the children have families, the three having died while single. His grandchildren number sixty-two living and six dead; his great-grandchildren, twelve living and one dead. His whole posterity numbers one hundred and five.

CATHERINE POWELL,

The next in age, and now the oldest one living, was married to Solomon Robenatt, in 1826, and soon afterward moved to Seneca County, Ohio, where she still lives. She has been a widow fifteen years. She is the mother of thirteen children, eleven of whom are living and have families. Her grandchildren number fifty-five living and nine dead; her great-grandchildren, eight living and one dead. Total posterity, one hundred and two.

HENRY POWELL,

Next in age, was married to Catherine Fellers. a niece of Samuel Powell's wife and Catherine

Robenatt's husband. He moved to Hancock County, Ohio, in the fall of 1832, and settled on the spot where he is now living. He is seventy-five years old, and is the father of ten children, seven of whom are living and have families. Three served in the war, and all came out without a scratch.

JACOB POWELL

Married Mary Hart, and moved to Hancock County, Ohio, in 1832, on the farm where he now lives, and where all his children were born. He is the father of fourteen children, three of whom are dead. He has thirty-two grandchildren and two great-grandchildren.

JOHN POWELL

Married Polly Fellers, a cousin to Henry Powell's wife. He is the father of three children, and is now living in Findlay, Ohio.

PHILIP POWELL

Came to Hancock County, Ohio, in 1834. He married Elizabeth Fellers, a cousin to John and Henry Powell's wives. He was the father of four children, one of whom is dead. He died in 1866. His grandchildren number thirteen living and three dead.

DANIEL POWELL

Married Elizabeth Beatty; is now living in

Wyandot County, Ohio; is sixty-seven years old; is the father of eight children, all of whom are living and have families. His grandchildren number twenty-four.

ELIZABETH POWELL

Was married to George Billman, and is now a widow, living in Seneca County, Ohio. She is the mother of four children, and has six grandchildren.

MARY POWELL

Married Jacob Fellers, a nephew of Samuel Powell's wife and a brother to Henry Powell's wife. She is the mother of ten children, eight of whom are living. Two served in the army, one of whom gave his life for his country. Her grandchildren number thirty-one.

REBECCA POWELL

Was married to John Miller. She is now living in Findlay, Ohio, and has been a widow for many years.

PETER POWELL

Was married to Hannah Savage. He was the father of two children, and had six grandchildren. He died many years ago in Fairfield County, Ohio.

GEORGE POWELL,

The youngest of the twelve, married Sarah Beatty, a sister of Daniel Powell's wife; is now

living in Wood County, Ohio; is the father of eight children, of whom two are dead. One served in the army.

The whole branch of Peter Powell numbers one hundred and fifty living, and forty-seven dead. It will be observed from the foregoing sketch that the relationship formed by the marriage of these twelve brothers and sisters did not take a very wide range. Two married into the family; two married into a family closely connected with them; one married two sisters; two married cousins to this last family; two married into another family; one married a relation of all the twelve; the remaining three scattered around singly.

Nearly the entire number of Peter Powell's descendants are following the occupation of farming; and all those who are farming are comparatively prosperous, while most of the few who have left the farm seem to be out of their element.

CHAPTER III.

Grandfather Coming Across the Mountains—How They Fared on the way—Health of Children—Six Children, Six Farmers, Six Graduates—How Grandfather Enjoyed his Visit—His Opinion—Two Girls Spinning—General History—Patriots.

GRANDFATHER COMING ACROSS THE MOUNTAINS.

Wesley. Well, grandfather, how do you do? I am so glad to see you, and to know that you are all well and safe here.

Grandfather. My dear grandson, I am very glad that through the kind mercy of God we are all well, but somewhat tired of our long journey across the mountains. I am so glad to meet with my grandchildren in Ohio. I heard in Pennsylvania that you young Powells were going to have a great, grand reunion in Ohio, and I made up my mind to be present myself, with all my family; and I see there are so many of my descendants present that I feel, as did Jacob, of whom we read in the Bible, like saying, "It is enough; I will see them before I die."

Wesley. How long were you on the road coming from Pennsylvania?

Grandfather. It took us almost four weeks to come across the mountains.

Wesley. Will you please tell me how you got along such a dreary road, and over the dreary hills and mountains you had to cross? Your teams look very tired.

Grandfather. I do not wonder that the horses are tired, coming such a journey as we have, and over such roads as we had. But, bless the Lord, we have met with no accident; we are all safe here, though we had some hard pulling by the way.

Wesley. Could your horses pull these heavy wagons, so heavily loaded, up the steep hills and high mountains you came across?

Grandfather. My dear grandson, I will tell you how we done. You see, there were several families of us, with our teams. So when we came to a hill or mountain, we would hitch two teams to one wagon and pull it to the top. Then we would go back and pull the other one up; and sometimes we men would push to help it up. When once on the top, there was not much trouble to get down again. So you will not need to wonder that we were so long on the road coming.

Wesley. Why did you not come by railroad? You could have come so much sooner and easier than to come in wagons.

Grandfather. Oh, I guess we would have come by railroad if we would have had a railroad to take.

But, you will please remember, railroads were not known in that day; they are of more modern improvement.

Wesley. Oh, yes; I remember when the first railroad was built in Pennsylvania; it was only about half a century ago. How did you fare along the road? Could you always find good taverns to stop at when night came; or had you to stop at private houses?

Grandfather. Taverns? What did we care for taverns? Why, we never stopped at any of them. We made all necessary preparations for moving, and had a good supply of our own victuals and bedding. When evening came we stopped at some stream of water or spring, and arranged for the night. While the men attended to the teams, the women cooked supper; and when we wanted to sleep, the women slept in the wagons, and the men under them. In the morning the men would again attend to the teams, and the women get breakfast and see to the wants of the children. So, you will see, when we were ready to start on our journey our bill for the night was already paid.

Wesley. Why, you don't say! You surely used good economy. Now I would like to know something about your family. I see they are here, looking well and pleasant. Your boys and girls all look well and hardy, with their bright eyes and rosy cheeks, while our boys and girls do not look so well. Why is it so?

Grandfather. I can readily explain the reason of that. We take special care to have our children look well and hardy. We dress them simple and plain. None of them are half naked in the winter, with their tender arms and bodies exposed to the cold air. Nor do we lace them so tight that after awhile they look like black wasps.

We dress our girls and boys almost alike until they are five years old, the only difference being that the boys have their hair cut short, wear hats, and have wristbands on the sleeves of their gowns, while the girls have long hair, wear bonnets, and have no wristbands. The gowns are loose garments very much like shirts, only longer. They are fastened around the neck, and hang loose about the body.

When our boys get to be five years old, they get their first pair of pantaloons. And, my good friend, you just ought to see how big they feel the first time they get them on. Why, they strut around like a young gobbler, showing their new pants to every one they meet. Their hats were made of buckeye-wood or straw.

A second reason is that we give them wholesome diet. We give them all they can eat; but just of one kind at a time. In the morning they generally get soup of some sort; at noon they get vegetables, well cooked, with a small piece of meat (if we have any), according to their size. We never allow them to eat all the meat they can, nor

the little children to eat as much as the larger ones, as that is not healthy. In the evening they get mush and milk, bread and milk, or some kind of soup. You will see that we do not allow them to overload their stomachs with a great variety of food, thus preventing sleepless nights and frightful dreams. We do not provide a variety of sweetmeats to tempt a full stomach to take more than is good or wholesome. Nor do we need to run for the doctor when all that ails the children is an overloaded stomach. Between meals we let them have all the ripe fruit they want to eat. We never give them candies, sugar, or any sweetmeats. These only poison the stomach, slowly but surely, and sometimes cause the death of the child. We also provide plenty of good amusements and outdoor exercise for them.

Permit me to say to you that we do not believe in so much doctoring, anyhow. It has been my conviction for many years, taking the doctors as a whole, that they kill more than they cure. I have often said that if one half the doctors were put to grubbing and ditching for their living, one quarter of them put to farming and raising provisions, and the remaining quarter become good and honest doctors, it would be a great blessing to humanity. We always have a part of our garden allotted for herbs and teas, such as we know are good for medical purposes, and keep on hand such roots and barks from the woods as are used for

medicine. Then when any of the children complain of not feeling well, we make a strong decoction of tea for them, and they will soon be all right again.

Wesley. Permit me to interrupt you a moment. Was not that tea you gave them very nauseous to drink, and did they not dread to take it?

Grandfather. That was the good of it, I assure you. None of them would complain or pretend to be sick when they only wanted to get rid of work, or have the young doctor come and chat with them. But when they were really sick, they were willing to drink anything that would help or cure them.

There is another thought in reference to the doctors, which I wish to express. I think there are too many who are dishonest, and do not understand their profession; who follow the practice of medicine only for a living, any way they can get it. When you do call a doctor to see your family, he will then come running once or twice a day to see the patient, until you have to tell him not to come any more. All they care for is to make a big bill for you to pay. If he understood his profession as he ought, he could give enough medicine at once, or have you report to him and get more. I think it is as wicked and unjust for a doctor to make unnecessary expenses as it would be to steal at once.

Wesley. Grandfather, please let me ask you a

question. I see your children have pewter plates to eat from. Why do you not have chinaware, like we have?

Grandfather. Oh, well there are several reasons for that. First, we had to do the best we could; for you will remember that we raised our children in the time of the Revolutionary war, when everything was scarce and high-priced. Indeed, we could not always get pewter plates; for they were so hunted up and molded into bullets to send after the "red-jackets" (British) that at one time we had no plates of any kind. At that time father went to the woods and brought home a little tree, which he cut up into little troughs; and these the children used as plates. But, thank fortune, better times came after awhile.

Second, we were not as extravagant as you are; and I think if you had to work as hard as we did, you would study how to use more economy than some of you do. You see, the children can never break these dishes through carelessness or accident; and we do not need to buy dishes every time we go to town.

Third, we are not so proud as you are. We do not care so much for the looks as for comfort and convenience. I think if you would learn a little of us, and always consult economy and convenience instead of aiming to make a great show, you would not need to complain so much of hard times.

Wesley. Thank you, for your good advice. We

will try to follow your good counsel; and I think we will learn a good lesson on dress and diet in the future. Oh, how we would like to have such beautiful and healthy children as yours.

I no longer wonder why you and your brothers and sisters lived to such a good old age. Why, most of them lived to see their three or four score years; and some were permitted to live fivescore years, while many of our children die young. It may be our own fault. Perhaps we trust too much in the doctors and patent medicines, instead of guarding their health and happiness ourselves.

I wish you would give me an introduction to your children. I would like to become acquainted with them.

Grandfather. I will give you an introduction to them; then you give me an introduction to your children. Here are three of my little boys and three of my little girls. They are not seven years old yet.

Wesley. Well, dear children, come to me and let me see what you have. I see you girls have nice doll-babies. Who made them for you?

Girls. We make them ourselves. See, here are our needles, thimbles, and scissors; and whenever mother gives us time to play, we go to work and make dresses for our rag-babies. It is real good fun for us to see how nice we can make them.

Wesley. I see they look real nice. I think they are better than what our children have. We go to

the fancy store and buy doll-babies already made; but that will not learn our children to work.

Now, boys, will you please let me see your play-things, and tell me how you use them?

Boys. These are our bows and arrows, which father gave us to learn to shoot with. He thinks we are too young to have a gun; so he gave us these, because we can not do much harm with them. They are so nice to learn to shoot with. As soon we get old enough, he will get us guns, and let us go into the woods to shoot squirrels, turkeys, and deer. They are very plenty, and we like their meat very much.

Wesley. I see you have some more things to shoot with. What are they, and how do you shoot with them?

Boys. These we call pop-guns, which we make ourselves. We take a large elder-stock, and saw it at both joints. Then with our ramrods we push the marrow out, and put a wad of tow in one end, fill the stock with air, and place another wad in the other end. We then take the ramrod and push one of the wads in, which compresses the air, and pop goes the gun as the wad goes out the other end.

Sometimes we put a wooden plug in one end, in which we make a little crevice, and wrap a little tow on the end of the ramrod, so as to make it air-tight. Then we fill the guns with water, and squirt at each other until we get real wet.

Sometimes when our neighbor-boys come to play with us we take our pop-guns on our shoulders and fall in line, like big soldiers, and march around as though we were on dress-parade.

Grandfather. Here are six more of my children. I will give you their names: This is Peter; this is Philip; this is Henry; this is Jacob; this is Elizabeth; and here comes Daniel, who always was so timid. Now while I rest awhile you can talk with them; for I assure you they can all talk.

Wesley. Dear friends, I am real glad to meet with you to-day. Now let us have a real good social chat with each other. I see that each one has his farming implement with him; and I would be pleased to know how you use them. I will commence with Peter, as he is the oldest.

PETER, THE GRUBBER.

Peter. Dear nephew; sir, I am glad to meet with you, and have a sociable chat. What do you wish to talk about?

Wesley. I see that you have an old grubbing-hoe. What was you doing with it? I see that it is almost worn out.

Peter. I will tell you. Our land, in a state of nature, is all overgrown with underbrush, such as laurel, hickory, jack-oak, chestnut, pine, dogwood, and many other small brush. It will not do to just cut it off, for it would sprout out again. Then, too, it is so thick on the ground that Henry

never could plow with his old wooden plow. The first thing we do is to grub the underbrush all out by the roots before we chop down the larger stuff. It is very hard work to stoop all day, and have the back bent so much. The best we can do is to grub a quarter of an acre a day. The land is so full of stones that you need not wonder at my grubbing-hoe looking hard.

There was so much grubbing to do to clear up the land in Pennsylvania that those who were good at it followed grubbing for a living. The first money that my brother Philip and I had as our own we got for a job of grubbing we done for one of our neighbors. Philip had no grubbing-hoe of his own, and had to buy one. But as he had no money, and looked very young, the man who made them would not let him have one unless I went his security. So I went his bail, and he got his grubbing-hoe. We then went to work; and you just ought to have seen us. We pitched in up to our elbows, and worked with a good will; for we had a prospect of getting some money which we could call our own.

Wesley. Oh, I can imagine how you boys toiled and worked with all your energy. I suppose when you got your money, you made good use of it; for it is an old saying, "Easy comes, easy goes; hard earned, last long."

PHILIP, THE RAIL-SPLITTER..

Wesley. Uncle Philip, I see you have the maul and ax. What was you doing this winter?

Philip. I was chopping off that piece of new ground which brother Peter and I grubbed last fall. I made the rails to fence it. It is to be put in corn next spring.

Wesley. How do you like clearing? It must be hard work to cut down those large trees and split them into rails. I never done such work. You see, our farms are all clear. Our fathers done that kind of work; and we young Powells reap the benefit of their hard toil.

Philip. I can tell you, my friend, that I always liked to clear land. I delight in chopping; it is such good exercise, and gives me such a good appetite. Mother often tells me that a hungry stomach is the best cook in the world; and I believe it, for I always enjoy my meals so well after a day's hard chopping. As regards chopping down those large trees, why, it is the best fun I have. I like to peck away at them with my ax until they fall. Oh, how I love to swing my hat over my head just as the tree begins to fall and give such lusty, cheerful yells that they echo all over the woods. Then I jump on the trunk of the tree and cut it into logs, so we can have a logging-bee.

Mother, to please us boys, always manages to have on hand a quilt, or some wool to pick, by

the time we are ready to log the new clearing. Then she invites the pretty girls to help her, while we invite our neighbor-boys to help us to log. When we boys get on the clearing we choose two captains, who divide the ground equally and pick out their hands. Then we go to work with all our might to see which side will win; and by the time we are done rolling logs, the girls will be done with their work. Then in the evening we have fine times with the girls, you better believe.

Wesley. Is clearing all you do during the year?

Philip. I only clear and make rails through the winter and spring, and when I have no work on the farm; but in harvest I help to cut the hay and wheat, and take care of the crops in general.

Wesley. You are a good fellow; and I would like very much to hire just such a noble, good hand. But for the present I wish to see your brother Henry plow; so good-day to you. Be careful that no tree falls on you.

Philip. I always look out for number one when cutting down trees.

HENRY, THE PLOW-BOY.

Wesley. Uncle Henry, I have come around to see you plow with your old wooden plow. For my life, I can not see how you will manage to plow this piece of new ground, as full of stones and stumps as it is.

Henry. You just wait till I get my horses hitch-

ed up, and I will show you what I can do. You know that I have done the plowing for some years. I commenced when I was "knee-high to a grasshopper," as mother used to say. Well, anyhow, I was yet small. Many a time I was jerked over the plow when it ran against a stone or stump; and often my shins were sore by being hit with roots which snapped off and flew back against them. Why, it is almost enough to make a preacher say things which he should not when a fellow is so unmercifully hit on the shins by roots. But, after all, I like to be a "clod-hopper."

Wesley. Uncle Henry, please just hold on a moment, and let me look at that plow. Why, it is nearly all wood. The shear and cutter are all the iron I can see. But that wooden mold-board,—how can you plow with it?

Henry. I will start up, and you follow along behind.

Wesley. That does beat me. I will admit you are ahead of me; and I will detain you no longer. Good-by. Be careful that you don't get your legs knocked off before night by those roots breaking and flying back at your legs.

Henry. I will take care of my legs. Good-day to you, sir. Call around again, if you please.

JACOB, WITH THE HOE.

Wesley. Uncle Jacob, I see you have that old

hoe. What in the world are you going to do with it?

Jacob. I have just come out here to see how brother Henry is getting along. You see, this field is new. This is the first time it has been plowed; and Henry's plow is so old and good-for-nothing that he can not plow close enough to the stumps. So I am going to follow the plow with my hoe; and where he has not plowed I will try to hoe it over, so that we may have some sort of a crop every year.

Wesley. Is it not slow work to hoe all that is not plowed?

Jacob. To be sure, it is hard work, and slow in the bargain; but we must do the best we can. Between plowing and hoeing we always manage to raise enough to live on, and have some to spare for the hungry around us.

ELIZABETH, THE HARVEST-HAND.

Wesley. Aunt Elizabeth, I am glad to see you; but I confess I am really surprised to find you out here in the harvest-field. If such a thing should happen in our place it would create such an excitement among the neighbors that we would almost think the world was turned upside down. But say, what are you going to do with that queer-looking thing you have in your hand? What is it, anyhow? I have never seen such an implement.

Elizabeth. This is my sickle, with which I am going to help the men-folks to cut the wheat. As it is such a busy time, and hands are scarce, I thought I would come out and help father and the boys to harvest.

Wesley. Why do not the men get a Champion Reaper to cut their wheat with? We cut all our grain with a reaping-machine. It is much easier work, and does not take much time.

Elizabeth. Champion Reaper? Why, I have not so much as heard of a reaping-machine. All we have are those sickles which you see; and with them we cut all our grain.

Wesley. That must be slow work. Is it not hard work for you to be all day in the hot sun?

Elizabeth. Oh, no; I would rather reap wheat than stay in the hot kitchen and cook and bake for the harvest-hands. It is not hard work for me. I learned to reap when I was but a little girl. I like to come out here into the harvest-field and beat the boys reaping. I am not afraid to reap with any of them.

Wesley. Is it customary for the girls to go into the harvest-field to help the men at their work? Why, if we were to let our girls go into the harvest-field to work we would soon be ridiculed by the community as tyrants, and unfeeling men. Some girls can not so much as talk to their lovers without fanning themselves all the time they are talking.

Elizabeth. I am not the only girl that goes out to harvest; there are many others. Some go because their help is needed; some because they like the fun of harvesting; some because they get good wages. We always get as much as the men.

My opinion is, although it is only the opinion of a woman, that if some of your girls would go outdoors and work in the pure fresh air it would do them more good than a bottle of patent-medicine.

Wesley. I dare say that your opinion is a good one; and I will tell it to some of our delicate and refined ladies. I bid you good-afternoon, hoping you may have sweet dreams.

Elizabeth. Good-by to you. Do send your girls over to see us. Tell them that if they have nothing else to do they can follow the reapers and gather up what they leave on the ground, as did Ruth, of Old Testament times.

DANIEL, THE THRASHER.

Wesley. Uncle Daniel, I have been busy all day seeing what my uncles and aunts were doing, and I see you have a thrashing-flail. What are you going to do?

Daniel. You know, the farmers are done harvesting, and I am starting out to engage my winter's thrashing; for my employment is to take my flail and thrash the grain through our neighborhood.

Wesley. We know nothing about thrashing with the flail. I think if we had to thrash our grain that way we would not raise much; besides, we would be apt to hit our heads with the flail. We use a steam thrashing-machine, and can thrash four or five hundred bushels a day.

Daniel. Four or five hundred bushels in one day? That is almost as much as I thrash all winter. We have no thrashing-machines; so we do the best we can. We thrash all our grain with the flail, if it does take all winter.

WESLEY'S INTERESTING VISIT.

Grandfather. Well, Wesley, did you have a visit with the children?

Wesley. I did; and it was a very pleasant and interesting one to me. I have learned more about your doings and farming in your day than I ever knew before. Now, if you please, you may have a social visit with my children. They have just returned from college, and have their little sheepskins in their pockets. I will give you their names, and then leave you with them while I do my work. This is my daughter Mary, and these my sons George, Albert, Oliver, Abraham, and Andrew.

MARY, THE SCHOOL-MARM.

Grandfather. Mary, I am glad to see you and enjoy the pleasure of talking to you. Your father told me that you have been to college. I

wish to know what object you had in view while preparing yourself for the future in the school-room, as all pupils should have some fixed object in their mind. It will help them to be more diligent in their studies.

Mary. Grandfather, I am very happy to see you and enjoy a pleasant conversation. I love the company of the aged and experienced; it is such a great blessing to talk with them. They always say something good; and their counsel is generally safe to follow.

I have been to school for some time, studying the usual branches taught in college. I have now returned home, and will soon commence work. As you wish to know what that will be, permit me to say that as it has become a duty to teach the young idea how to shoot in the parlor and in the kitchen, I can see no good reason why the women may not be intrusted with the young minds in the school-room also, and there teach them how to shoot. For this reason I am preparing myself for that important trust.

Grandfather. I am glad to hear that from you, Mary; and you will permit me to give you my counsel:

1. Always be kind to the children; for the rod of kindness is the best that can be brought into the school-room.

2. Treat all the children alike, as far as possible.

Make no difference between the rich or poor, young or old; do the best you can for all.

3. Be diligent; for the children's time is too precious to be spent in idleness. Remember that how much they will learn depends upon you; and if their time is wasted in idleness, and allowed to pass unimproved, it is gone forever, and through all time they will feel the loss. The station you will occupy is one of much importance; for no one but a mother has the same power and influence over the child as the school-teacher. Whatever impressions are made by them on the tender mind of the child will remain, whether they be for good or evil.

4. Always seek to create in the minds of your pupils a real desire to understand the lesson they are studying; and this you can do best by always speaking encouragingly and hopefully to them. Never accuse them of being blockheads; but always cheer them in their studies as much as possible. Seek to obtain their good-will, and they will then obey you from a principle of love which they will entertain for you.

5. Permit me to make this one more suggestion: Have a word of prayer every day in your school. Teach the young and tender mind that there is a superior Being who rules and governs the universe, to whom we should all pay homage.

Mary. Grandfather, I am very much obliged

to you for your good counsel, and will endeavor to profit thereby.

GEORGE, THE DOCTOR.

Grandfather. Well, George, you have just returned home from college. What school did you attend?

George. I was attending the medical college at Cleveland, and studied the science of medicine. It took me a long time to pass through all the medical departments; but I was bound to be a good doctor, or none. I was determined to thoroughly understand the human system, the theory of medicine, and how to administer it. I intend to put out my shingle, and tell the people I am on hand.

Grandfather. George, what led you to become a physician?

George. I will explain that to you. You see, our young parents are not as careful in preserving the health of their children as you were; and many of them have become sickly. Some people, of late years, think they must send for the doctor every time the baby cries. So they send for some young quack doctor, who knows no more about what ails the child than a baby. He stuffs it with nostrums until it really does get sick, and, in some instances, dies. Then the quack doctor will say, "Oh, it was the Lord's doings, and we must submit," when the Lord had no hand in the death of

the child. So I have concluded to seek a thorough qualification before I undertake the practice of medicine.

Grandfather. Doctor, will you permit me to give you a word of counsel, and tell you what I believe to be the duty of a doctor?

George. Yes, indeed; I shall be very much obliged to you for any advice you may see proper to give.

Grandfather. I am truly glad to see you manifest such a good spirit, and shall with pleasure speak freely to you.

1. I agree with you, and think you have acted wisely in first seeking the much-needed preparation; for it is one half the battle to fully understand what ails the patient and to know what to administer. Never undertake a case which you do not understand; for if you do, you are as likely to give the wrong medicine as the right, and thus do more harm than good. Be humble enough to say that it is a case which you do not understand well enough to treat properly.

2. Please let me say to you that in some respects you have chosen the most responsible profession a man can select. It is even more serious than that of a minister of the gospel. If you should go to hear a minister and he should preach an error, you have the privilege of hearing the truth from some one else. But with the doctor it is a different thing. When you employ a physician, you vir-

tually give your life into his hands; and if through ignorance or carelessness he gives you the wrong medicine, and causes your death, then all is over. You can not call another doctor to bring you back to life. The physician, virtually, is a murderer before God. It is a very serious matter to trifle with human life.

3. I admonish you to be cautious what you give your patients. Never give them an opiate to stupefy the mind and cause them to be unconscious; for if ever a human being is in need of the full exercise of the mind, it is when he approaches the gates of death.

4. Always have a word of prayer with your patients, and give them good religious advice, thus administering to the soul as well as to the body.

George. I most heartily indorse all you have said; and by the grace of God I will endeavor to follow your good and agreeable counsel.

ALBERT, THE LAWYER.

Grandfather. Albert, will you please take a seat here? I have not yet had a chance to talk with you. Your father tells me that you have chosen the legal profession; and if you want to read law, you must certainly like to talk. So let us have a good sociable time by ourselves.

Albert. I am always ready to talk. What do you wish to talk about, grandfather?

Grandfather. Albert, I would like to know

what induced you to become a lawyer; for I have not the most happy opinion of them. They tell too many falsehoods when pleading. I can not see how a man can be a Christian and at the same time tell lies. I think the less people have to do with lawyers the better it will be for them.

Albert. Grandfather, I see what you are driving at. You wish to force me direct to defend my calling. Well, I may as well defend my own cause as any other.

You wish to know my object in chosing the legal profession. I will answer, please your honor, by saying that there are a great many legal transactions among men which should be done legally, so that they will stand law. There are many things in the law-books over which a half-dozen lawyers will sometimes get to quarreling, and neither of them understand what the law is. Therefore, I have come to the conclusion to seek a thorough legal education, so that whatever I may do it will be done according to law.

In the next place, the Powells, you know, are an inoffensive set of farmers; and there is getting to be so many of these lazy loafers selling worthless patent-rights or lightning-rods, that they impose upon these good farmers. I have a special desire to get hold of some of these confidence chaps who stroll around over our country and try to impose upon good nature. I will see that they get what they deserve.

You stated that the lawyers are generally liars. Now I wish to say that it is not necessarily so. Lawyers need not tell falsehoods; and I see no good reason why a lawyer can not be a Christian as well as any other professional man.

I have made up my mind not to sell my soul for the richest client I may meet. I never will defend the guilty culprit by falsehood or deception, only so far as truth and justice are concerned.

OLIVER, THE POLITICIAN.

Grandfather. Oliver, I am glad to form your acquaintance. Now, if you please, what have you been doing in the past?

Oliver. I have been to college for the last five years, and just graduated the day before our reunion. I was so long absent from home that I really became homesick to see my friends; and oh, how glad I was the other day to see so many of my associates. It seemed to me that every one was a relative of mine.

Grandfather. What profession do you design to follow?

Oliver. I think I will be a politician. I have an idea that if I watch my chances I will some day be sent to congress.

Grandfather. Oliver, that surprises me. Why do you wish to go to congress?

Oliver. I do not know what put that notion into my head, unless it is this: The Powell fam-

ilies are becoming very numerous; and many of the young Powells marry women who have not the kind and peaceable blood which flows through the veins of the Powells, and whose children take after their mothers, and kick out of their traces once in awhile. I see it becomes necessary to provide good and wholesome laws for these; so I just thought that if my friends would elect me to congress I would be ever so much obliged to them, and will do the very best in my power.

I will tell you what I will do, provided I do not forget it,—for politicians, you know, always make good promises, but, when elected, forget all about them. I will introduce a bill to reduce the salary of congressmen to mere living wages, so that those long-winded fellows, who seem to be all talk and little action, will cool down, talk less, and act more. Then more good will be done.

The second bill I would introduce would be one to turn out of the Capitol every buyer and seller of ardent spirits. I think that would have a tendency to keep our congressmen sober; for if they had to go a distance after their brandy they would sober up a little before they returned.

The third bill would be to pass a national law prohibiting the manufacturing and selling of all spirituous liquors, except for medical and mechanical purposes.

The fourth bill would be to give the ballot to the women who possess the qualifications which en-

title men to vote. Then, if these four bills should become the law of this great American nation, I feel confident that we will have more sober, honest, and faithful men, and I shall have accomplished a good and noble work.

ABRAHAM, THE PRESIDENT.

Grandfather. Abraham, I have been noticing you for some time. I see your firm steps and noble countenance, indicating good judgment and stability. If you are industrious and improve the good qualities you possess, I would not be surprised if some day you should fill an important office of honor and trust. What thoughts have you for the future?

Abraham. Grandfather, you introduce rather a delicate question for me to talk upon. It is true, I have had a fixed purpose in my mind all the time I was attending college, especially while attending the law-school. I desire to have a thorough knowledge of American law. I will confess that for some time I have had an inkling toward the White House, at Washington; and, to tell the truth, I see no good reason why a Powell might not as well be president of this great and glorious nation as anyone else. At any rate, I will put my best foot forward; and if I do not get to occupy the White House it will not be my fault. I shall see that the platform of my party is short, and direct to the point. It shall have two planks,

the first of which will be, "Fear God, do justice, and love mercy," and the second, "Love to all and hatred toward none."

Then I will be almost certain of being elected; for the Powells, who are getting to be very numerous, will all vote for me; and then with other political parties there may be enough to count me in president of the United States.

I will venture to give you and all the rest of the numerous host of Powells an invitation to call at the White House and look for me when you visit Washington.

ANDREW, THE PREACHER.

Grandfather. Andrew, what makes you look so solemn? I would be very glad to form a better acquaintance with you, if you please.

Andrew. I am really delighted to meet with you, grandfather, and to have the pleasure of forming a better acquaintance with you. I have a special reverence for the good and the aged, and delight to be in their company. I always learn of them something that is worthy to be held in remembrance; and their religious conversation I enjoy much better than that of the young.

As regards my looks, I will only say that the looks generally indicate the feelings of the heart; and if you will indulge me a little I should like to reveal to you the feelings of my heart, and some of the impressions on my mind. I have often heard

my father speak of you; and he told me you were always willing to give good counsel to young people who labor under convictions similar to mine.

Grandfather. I shall esteem it a great privilege to listen to you; and I assure you I will give you the best counsel I can.

Andrew. I will begin with my earliest recollections. When I was a small boy I had an impression that if I should live to become a man and a Christian I would have to preach the gospel. I can not tell why, but so it was. And that impression followed me from my childhood to my eighteenth year, when God, for Christ's sake, pardoned all my sins, and gave me a peace which surpassed all human understanding.

CALL TO THE MINISTRY.

About four months after my conversion, while engaging in prayer one evening in my father's barn, I heard the voice of an invisible one saying to me, "Go ye into all the world and preach my gospel." That voice was accompanied by a peculiar feeling, such as I had never before experienced. It affected every nerve in my system; and I felt then that if I had the whole world before me I would gladly tell them all to come to Jesus and embrace a free and full salvation. I did really commence to preach then and there, all alone; and from that day to this I have had no rest in my mind. I can not get rid of this feeling.

After this occurrence I began to think more seriously upon the subject of the holy ministry, and looked upon it as one of the most solemn and responsible positions that mortal man could occupy. I believed that the minister should be such a good and holy man, that I felt myself unfit to fill that important office.

Oh, how I trembled at the very thought of preaching. I felt as though I never could undertake such a responsible task, and asked God to remove this feeling. Many an evening I laid out on the cold earth engaged in prayer, asking God to relieve me from preaching. I finally prayed that he might take me out of the world rather than have me to preach. But I could not die; nor did I have any peace of mind. Wherever I went I could hear some invisible one say to me, "You are not at the right work; you should be calling sinners to repentance." When at church, I experienced a burning sensation about my heart; and somehow it would come to my mind, "If you will but say a word to the sinner, he will believe; but if you do not warn him, his blood will I require at your hands." This strange impression followed me by day and by night. I would be called by dreams and by night-visions. Still, I felt myself so unworthy that I thought I never could consent to preach.

I finally concluded to do as Gideon did, and ask of the Lord a sign. But no sooner did I pray

than the sign was given. I was then so clearly convinced that God by his Holy Spirit had called me to preach that I resolved to obey, fearing that if I refused he would not bless me. I will now go to the annual conference and ask for a field of labor.

Grandfather. I have listened to you with much pleasure. I feel like saying, "Glory to God for a holy, sanctified ministry." Andrew, when you were a little boy of three to five summers I often said, and heard others say, that if you ever experienced religion you would preach the gospel. It may be said of you as it was of Isaiah the prophet, that from your mother's womb the Lord called you to the work of the holy ministry.

I used to hear you preach when you were only three years old. Do you not remember how, in your father's absence, you would call the family around the altar and pray with them, and then preach? I remember one of your sermons yet. You said, "Those who repent and sing and pray and lead a holy life will go to heaven when they die. Those who curse and swear and live in sin will go to hell when they die."

Andrew. I remember those times very well. I shall never forget how good I felt while praying and preaching.

Grandfather. I really do not know just what to say to you, from the fact that you fully understand the importance of your calling. As you have already applied your mind to "study to shew

thyself approved unto God, a workman that needeth not to be ashamed," I will not say anything on that point. But I feel such a deep interest in you and the holy ministry that I wish to give you some counsel:

1. As you design to go to annual conference and enter the itineracy, do not seek to choose your own field of labor. Take willingly whatever work conference may assign you, and ask the Lord to direct in the matter. It will be a consolation to you in time of trouble to know that it was not your own choosing, but that you are there in obedience to a higher power.

2. When your people commence to complain that things are out of fix, put on the best construction possible. Tell them you are glad you are there, and that by the help of God you will do all you can to get things all right again. It will have a much better effect upon them.

3. When you first go on your work do not try to get your fingers in the purses of your people, for they are too sensitive on the money-question. It is not the most happy thing you can do. Behold, I will show you a better way. When you get to your appointment and tarry for the night, take care of your horse yourself, and see that he is properly cared for. Then brush your clothes, and never permit them to be dirty; for some people have an idea that the outward garments are a true index to the inward man,—that if the outside

is unclean the heart is not as it ought to be. Here permit me to say, Never, no never be guilty of chewing tobacco, a thing which no one who has any respect for himself would be guilty of doing. Never spit tobacco-juice in God's house, or in the house of any one; for that is unbecoming of any man, much more a minister of the gospel. Always blacken your own boots. Never ask your members to do for you what you can do yourself.

4. In the forenoon give yourself to reading and meditation, and in the afternoon do your visiting. Make a pastoral call on one or more families each day; and always visit as a minister of Jesus Christ. Do not ask for the first thing whether they have any chickens. Never call just at meal-time, for any poor sinner will call when hungry; but go on special visiting, and try to make yourself agreeable in conversation to all present. Before leaving call the family together, read a portion of God's word, and pray with and for them. Then, as you bid them good-by, take each one by the hand and ask a few questions about their soul's welfare, and give a word of advice. It will do them much good. You can do as much good work by visiting as you can in the pulpit. Always be friendly and sociable, and thus set a good example to the flock of Christ.

5. Be diligent in studying the Bible. If you wish, you might take notes on passages of scripture, or write out whole sermons; but never take

them into the pulpit to read when you are to preach. A minister of the gospel ought to have his mind so well stored with biblical knowledge that he would not require a skeleton or written sermon. Ever bear in mind that the kingdom of God is not in word, but in power; and that power must come from above. The letter killeth, but the Spirit giveth life.

6. Always have your mind on the Scriptures, and be ready to preach at any hour, or on any occasion. Never complain before preaching that you are sick, or that you had no time to prepare your sermon; for a good minister should know enough of the Bible to preach at any time. When in the pulpit do not seek to place yourself in the front, where people can gaze at you, but always hide behind the cross. Do not drive the people to duty, but lead them. Be in the front of the battle, and say to your people, "Follow me as I follow Christ."

7. Do not manifest so much uneasiness about your pay as to be always talking about it. If you take good care of the spiritual wants of your people, they will see that your temporal wants are supplied.

8. Always bear in mind that without Christ you can do nothing, but with him you can do all things.

9. "Whatsoever thy hand findeth to do, do it with thy might." Never put off until to-morrow what you can do to-day.

10. Begin and close each day with prayer. Always be diligent, and never trifle time away in idleness.

11. On starting to your appointment fill a bottle of cordial to take along. You can then preach all the terror of the law; and if you have the right kind of cordial to pour in when the heart is wounded, it will soon heal all right again.

12. Suit your stomach to every table at which you may have occasion to sit down among your people, and your back for every bed upon which you may lay while tarrying for the night. "Never cross a river till you get to it."

HOW GRANDFATHER ENJOYED HIS VISIT.

Wesley. Grandfather, did you have a good visit with the children? How did you enjoy it?

Grandfather. My dear brother, this visit among my grandchildren has been one of the most pleasant I have ever enjoyed. I was especially interested in Andrew while he was relating his experience and his call to the ministry. I felt as good as if I had been to an old-fashioned camp-meeting; and I really feel proud that the young Powells are doing so well. I have often said to my children, "Always be good and kind, and conduct yourselves properly wherever you may be. In all your dealings be just and honest. Ever bear in mind that nothing is gained in the long run by dealing dishonestly with your fellow-men; for one unright-

eous cent will eat up ten righteous cents. If you follow this advice, you need not fear for your future prospects in the world.

THE LOWLY CONDITION IN LIFE.

It is true, I started out in life in humble circumstances. But you will remember that my father's family lived in the time of the Revolutionary war, when everything was scarce and high-priced. He had not the best land in the world to farm; and he had a large family to provide for, and of course could not do for his children as he wished. We had no schools to go to, and were kept busily at hard work on the farm.

In that day the people were generally divided into two classes; namely, the towns-people and the country people. But after awhile they were known as the "town-gentry" and the "country clod-hoppers." Sometimes the town-boys, many of whom were impudent and saucy, would come out through the country; and when they would see my boys at work in the fields they would say, "How are you, clod-hoppers?" This would so insult my boys that they threatened to tan their jackets if they repeated the insult.

THE BETTER WAY TO DO.

I told my boys not to mind them; that there was a better way to do. So they concluded to take the advice of Solomon, when he said, "Answer a fool according to his folly." The next time the

town-boys came with their insult, my boys said to them, "Boys, what did you have for breakfast? We can tell you. When we have an article of food to sell to the town-gentry, we eat the good and tender portions ourselves, while you have to take what we allow you, and go to the dentist to have your teeth filled."

The town-boys saw it was really true that the farmers were the producers of what the towns-people had to eat, and that they always had the chance to keep what they wanted, the towns-people being required to accept what was left. They gave the whip to their horses and went on their way to town, somewhat wiser, and became much better disposed toward my boys. The next time they came along they again hailed my boys; but this time it was, "How are you, gentlemen?"

GRANDFATHER'S OPINION.

Wesley. Grandfather, I would like to have your opinion on the propriety of each of the boys choosing a different profession. Would it not have been better if all had chosen the same?

Grandfather. I will answer you by saying that the all-wise Creator, who provides a way for all to make an honest living, endows each one with special capacities of the mind and powers of the will for the purpose. Seldom will he give more than one special faculty, though it is true that some have one, some five, and some ten talents.

Whatever particular faculty they may adopt, if they improve it they seldom fail to become successful in life. But if from any cause whatever they do not adopt that special calling, but pursue some other occupation, they generally make a failure. I think you have acted very wisely in watching and finding out what seemed to be their special calling and their delight to engage in, and then allowing each one to follow what seemed to be of Providence.

It would be wrong in parents to compel their children to choose a profession for which they have neither an inclination nor aptness. Such are the various wants of the human family that no man can supply them all.

Another reason is that if each one could provide for all his wants he would soon become selfish and independent; and he would not have the inducement to be sociable and obliging to his fellow-beings as under the divine arrangement of an all-wise and never-erring Ruler of the universe.

We need different occupations and professions among us; and with each one in his proper place we can assist each other. We all have plenty of room to work and prosper.

Wesley. Grandfather, I would like to ask you another question. What do you think of my son Abraham? Have you any idea in the world that there ever will be any mortal chance of him becoming president?

Grandfather. Oh, I do not just know what to say or think of it. There is this, however, that so far as the natural abilities are concerned I think his chances are just as good as those of any one else who could be selected for that important office. The first qualification in a good president is to have good sense; the second to be industrious and willing to work; the third to be honest and truthful, so that what he promises you may rely upon; the fourth to seek to know his duty, and then to perform it. Such seems to be the character of Abraham.

I will further say that some of the best presidents we have ever had were once farmers. Look at the man after whom you named your son—"Father Abraham, the rail-splitter." What a good and noble president he was! I feel somewhat confident that the day will come when a Powell will be president of the United States of America.

You may laugh at me, and think I am very enthusiastic when making such a prediction of the Powells, who are of a reserved disposition, and seek no notoriety. But the reason they are so peculiar in this respect is that in their strong attachment to the teachings of their parents, and their aptness to imitate their example, they have become so assimilated with and so much like them that there seems to be little hope that they will ever change.

Our parents adopted this as their motto: "When thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sat at meat with thee." They not only observed this rule themselves, but also taught their children to observe it, so that it seems to have become a second nature with them.

In those times it was customary on these feast-days for the master of the house to see that all his guests observed proper decorum. But times and customs change; and they have so changed in this respect that the master of the house no longer looks after his guests, to see their moral worth. If they can only make a great show, they are allowed to elbow their way to the top seats. They have been left so long at the head of the table, with the Powells at the foot, that some have got the idea that the Powells must forever remain at the foot of the table.

But I am very thankful that there is something "in the wind." There will be a change some of these days. Our neighbors will see our real moral worth, and act accordingly.

THE GIRLS WITH THEIR SPINNING-WHEELS.

Wesley. I see you have here two of your girls, with their spinning-wheels. I would be pleased to have you tell me something about their spin-

ning,—why they do it by hand, and how they provide clothing.

Grandfather. With all pleasure I will tell you, as far as I can just now think. I will begin by saying that ever since the days of Adam and Eve, who once lived in the Garden of Eden, and were not satisfied to let well-enough alone, everybody needs clothing to cover the body; and in order to get them, somebody must do the making. The Lord made one suit each for Adam and Eve; but I have never heard of him making any more since. From the knowledge I have of him, I do not think he will ever make any garments for us; for he will do for us only what we can not do for ourselves. Now, as it would be very unbecoming for rational human beings to appear naked in society, and as the Lord will make us no garments, we must make them ourselves. In our day the people had no machinery with which to manufacture cloth and make garments; so the best policy was for each family to see that they were properly clothed, sitting in their right mind.

RAISING FLAX.

Every year we would sow some flax-seed; and when it was ripe enough we would pull it by hand. But as that was slow work, we would sometimes have what we called "flax-pullings," in which all took part. Sometimes the young people would take delight in seeing who could pull the most.

The flax was thrashed with a flail, and the straw spread on the meadow to rot. After it was rotten enough to break easily, and the fibers would separate from the stem, it was ready for the flax-break. Then it had to be scutched, which was often done by hand, by both men and women. After this it had to be hackled. A flax-hackle consisted of a board four by eighteen inches, full of fine, sharp steel nails about five inches long, far enough apart for the fine fibers of the flax to pass between them, and the tow to catch and pull out. The flax was put up in bunches by itself, and the tow rolled up into bails. It was then ready for the spinning-wheel; and the women and girls spent the long winter evenings at that work.

You could seldom call at any house during the winter but you would hear the hum of the spinning-wheel. The best flax was spun for the finer garments and fancy-work, and the tow for outer garments. The yarn, as fast as it was spun, was wrapped on a reel, and one hundred and twenty rounds called a cut. It was estimated that welve cuts would make a yard of linen, which was considered a day's spinning, whether of flax or wool.

The wool was generally spun during the snmmer, on a larger wheel. After the yarn was spun it was colored to suit the fancy of the women. It was never colored except for garments. For men

and boys it was generally striped, while for the women and girls it was check-fashion. The linen was generally dyed yellow, with copperas, and the wool with madder, which we raised in our gardens, or with walnut-bark and sumac. Sometimes we would use indigo for blue. The yarn was then woven into cloth on a hand-loom. This was mostly done by women; and from six to eight yards was considered a day's work.

Wesley. How many servant-girls did you have to hire to do the house-work while your women done the spinning and weaving? I should think it would require several to do the work. I know some women now who have nothing to do but cook and keep the house in order; and they think their men ought to hire some Bridget to do the cooking. As for the eating, they are always willing to do that themselves.

Grandfather. Why, our women would not suffer us to divide their glory. They thought it a disgrace for a woman, especially if she had girls of her own, not to do her own house-work besides spinning her flax and wool. Your ought to have been present sometimes and heard them bragging how much they could spin, and how near done they were. Whenever they met it was almost half their talk; and you ought to have seen how nice they looked, with their red cheeks blooming like the virgin rose, which was so sweet, so lovely, and so charming.

Wesley. If that don't beat me it surely will beat the girls in our day. Why, when any one comes to visit them they will seem real smart; but when the family is all alone, they will lay in bed in the morning until their mothers get breakfast on the table. Then they will crawl out, for they do not want to miss their meal. After eating they will ask their mothers to wash the dishes and sweep the room, while they play on the organ. Then they wonder why they feel so stupid and dull. I sometimes feel like saying that I could tell them what was the matter.

Grandfather. Wesley, are you not too severe on the girls? Are you opposed to girls playing on the organ? For my part, I am real glad the young girls do not need to work as hard as our girls did, and that they can play so well on the organ. In almost every house I visit among the Powells they have an organ or a piano; and oh, how sweetly some of the Powell girls can play.

I am a great lover of good music. It puts me in mind of the heavenly host playing upon their golden harps. I would not for the world say a word to discourage any one from learning to play on the organ. Ought you not give an explanation of your meaning?

Wesley. I am always ready to give an explanation when it is needed. And first, I do not wish to be understood as being opposed to girls playing on the organ at the proper time. What I meant

was that they should not play at the expense of their mothers. They should rise out of bed early, help to get breakfast, and clean up the house first, leaving their mothers do the sleeping and resting, if any is to be done. After the work is all done, then the girls may play on the organ to their hearts' content.

Second, I do not wish to be understood as meaning that all the Powell girls do this. You know there are exceptions to every rule when speaking in general terms; and why will not the same rule hold good when speaking of as large a family as the Powells, especially when some of the girls marry outlandish men, and their children lean on that side of the house?

Grandfather. I accept your explanation. All right; no harm done, I hope.

Wesley. I have been studying the peculiar history of our people; and it seems that a special overruling providence has followed them from the first family that lived in Berks County, Pennsylvania, until now, when they have become a numerous host. Through all the history of the Powell families there seems to run a similar trait of character. If I can judge rightly, they have steadily and surely advanced, step by step. The first family I heard of lived four miles north of Reading, Pennsylvania, among the hills, and on a new farm. They commenced in the green woods, without any means in hand, and in course of time had a large family

to provide for. But they struggled through the hard times of the Revolutionary war, and always had enough to eat and wear.

After some twenty-four years of hard labor this family went to Mifflin County, Pa., again on the frontier of civilization and improvements. Here they likewise commenced in the green woods; and after struggling with the hardships incident to a new country they improved a farm and secured some means. Then, in the course of time some of their children moved to Ohio, and improved new and large farms. Their children's children then started out to north-western Ohio, entered land in the green woods, and opened up new and beautiful homes.

Now their children occupy some of the finest farms in the country in which they live. They have large, convenient houses and barns, fruit of every kind, an abundance of improved stock, and everything the heart could wish or the mind imagine for their good. Their young men and ladies are attending school or college to obtain a well-cultured mind for future usefulness in the world, and are becoming the most attractive and honorable men and women in society.

I confess that I am astonished and amazed beyond expression at this strange and peculiar people; and from what I have observed, I feel an assurance that if the future generations will imitate the industry, economy, honesty, and piety of their

ancestors, and keep on improving their intellect and the good common sense which seems to be the general character of the Powell ancestors, a glorious future lies before them.

There is now no better, nobler, or more honorable people living in the United States of America than the Powells. My mind, while musing on this thought, becomes so elated that I feel glad that I am a Powell, and that my name stands identified with the history of this good and noble people.

I know I need never, no, never be ashamed of any one of our ancestors; and I hope and pray that the future generations will keep the good name of Powell sacred, and never be guilty of any act that will bring a stain upon it.

Whatever may be the future of this peculiar people, I am very certain that Philip Powell and his descendants have made a noble and honorable record in the past.

Now, grandfather, I very much desire that you tell me how we may know these people. Why have the Powell families prospered so much? I would like to know something about our cousins across the ocean. Can you give me a little of their general reputation? Has the same honorable record been made by them?

Grandfather. My much-esteemed young friend, you ask very much of me, though your inquiry is all right and in place. I am very glad that you feel such a deep interest in the history of our peo-

ple; for it is only necessary to know the Powells to love and admire them.

You ask how we may know them. I answer, "Ye shall know them by their fruits." Again you ask, "Why have the Powells prospered so well?" I will answer you in Bible language: "And shewing mercy unto thousands of them that love me, and keep my commandments." (Ex. xx. 6.) "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." (Deut. vii. 9.)

It is certain that a special overruling providence has been with this peculiar people, blessing them abundantly in temporal and spiritual things. It is a remarkable fact that the characteristics of the descendants of Philip Powell are found in other Powells, of whom we will not now speak, and also that the same noble record has been made by our cousins across the deep waters, of whom we will speak but a few words.

The name Powell was known in Wales and England as early at least as the reign of King Henry VIII., in 1509. It has been greatly distinguished in both these countries. Many of their leading men were Powells; and in Canada and the United States they were among the first settlers, especially in Virginia, Pennsylvania, and the New England states.

Wesley. Grandfather, you have several times

made mention of the Revolutionary war. Were the Powells patriots?

Grandfather. The Powells were good patriots. As a proof of that fact I need only say that they were always ready to shoulder arms against any and every foe of their country. Four of my father's brothers, and many of their cousins, fought on the field of battle in the Revolutionary war. In the late slave-holders' rebellion there were very few Powell families but had from one to five representatives in the union army; and many fell on the field of battle.

I wish to say, also, that a large majority of them always voted as they shot in the army. There are a few exceptions. Some have their eyes so full of dust that they let their paper bullets drop in the wrong box.

CHAPTER IV.

Richard Powell and Others—Names of Ancient Powells—Marriage of Sundry Powells.

RICHARD POWELL

Was born in Wales, the precise time not being known. He came to America in company with four brothers, about 1685, and settled in Camden County, New Jersey. He was afterward married to a German lady, with whom he had twenty-one children—twenty boys and one girl. The girl lived to the age of seventeen years; but the twenty boys all grew up to manhood, and were tall, strong men. They all married, and were farmers. Most of them remained in New Jersey.

He would often take his twenty boys beside him in the wheat-field, and together take twenty-one lands to reap across the field, thus cutting a large field of wheat in a very short time. He frequently cut wheat for his neighbors. His descendants became very numerous. Two of his grandsons, Richard and Joseph Powell, moved to Ohio. Wm. T. Powell, one of his great-grandchildren, is

chief clerk in the Navy Department, at Washington, D. C.

He owned several farms in Camden County, New Jersey. One he bought in 1725, and another in 1773. This last farm is now owned by his grandson, Jonathan Powell, of Philadelphia, who keeps the farm in honor of his grandfather. Jonathan Powell, who gave me the above information, has in his possession a letter over one hundred years old, which throws much light upon the history of Richard Powell.

The five brothers who came from Wales in 1685 stopped in New Jersey, and there separated. Richard remained in New Jersey, William went to Pennsylvania, one went to Virginia, one to Rhode Island, and one to Virginia. From the several land, tax, marriage, and other records which came into my hands while traveling in the eastern states, I am led to the conclusion that the several Powell families had many sons and daughters.

I have in my possession the names of many Powells, in different states; and I think I am safe in saying that the descendants of all the Powells whose ancestors came at different times from the same locality in South Wales, and undoubtedly descend from the same parent-stock, will number more than one hundred thousand souls, who are scattered all over the United States. Only a few still retain the Welch language, most of them having adopted the German or English.

NAMES OF ANCIENT POWELLS.

I will give the names of a few of the more ancient Powells, and when and where they lived, which may serve as a key for some of their descendants to trace their ancestors.

Wm. Powell run a ferry-boat across Schuylkill River, above Philadelphia, in 1693.

John and David Powell lived in the vicinity of the Powell Ferry, in 1706.

In 1736 John Powell obtained a land-warrant in Lancaster County, Pa.

In 1743 Abraham Powell obtained a land-warrant for 158 acres of land in Lancaster County, Pennsylvania.

In 1752 Wm. Powell, of Lancaster County, Pa., a fur-trader, was taken prisoner by the French and Indians, on the south side of the Alleghany River, and carried to Canada. He afterward returned.

In 1772 Samuel Powell was appointed a justice of the peace, and in 1789 was elected mayor of the City of Philadelphia.

Jeremiah Powell was president of the council of Massachusetts Bay in 1779.

William Powell was a justice of the peace and a member of the legislature of 1777–8; was also a member of the second constitutional convention of the state in 1789–90.

Joseph Powell was a member of the first con-

stitutional convention of 1776, from Bedford County. His descendants are very numerous in that county.

Watkin Powell came from Wales to Utica, N. Y., in 1801, and in 1817 moved to Crawford County, Pa. He had five sons and one daughter.

Thomas W. Powell moved to Delaware, Ohio, in 1820. He has practiced law for the last sixty years.

Watkin and David A. Powell moved to Cincinnati, Ohio. They are machinists, and built the large engine at the Cincinnati water-works.

Howell Powell lives in Crawford County, Pa. He is an extensive farmer, and was a member of the general assembly of Pennsylvania.

Edward Powell, youngest son of Watkin Powell, moved to Nebraska City, Nebraska.

MARRIAGE OF SUNDRY POWELLS.

Mr. Thomas Powell and Miss Sarah Keys were married in 1712.

May 9th, 1717, Mr. Howell Powell and Mrs. Jane Scotson.

December 24th, 1733, Mr. John Boid and Miss Hannah Powell.

June 13th, 1750, Mr. John U. Hoffman and Miss Sarah Powell.

October 10th, 1858, Mr. Samuel Harper and Miss Anna Powell.

June 13th, 1750, Mr. Mathias Dralson and Miss Sarah Powell.

September 5th, 1759, Mr. James Humphrey and Miss Anna Powell.

June 7th, 1756, Mr. Joseph Lukins and Miss Sarah Powell.

In 1761, Mr. George Powell and Miss Barbara Prunnery.

In 1765, Mr. William Powell and Miss Mary Thomas.

In 1769, Mr. Samuel Powell and Miss Elizabeth Willing.

September 11th, 1768, Mr. Daniel McFee and Miss Sarah Powell.

October 26th, 1768, Mr. Griffith Powell and Miss Hannah Thomas.

In 1769, Mr. John Powell and Miss Sarah Willard.

In 1770, Mr. Thomas Powell and Miss Mary Lee.

In 1771, Mr. Samuel Powell and Miss Elizabeth Coffin.

In 1771, Mr. Edward Powell and Miss Mary Kealer.

In 1772, Mr. Joseph Powell and Miss Mary Ross.

December 4th, 1772, Mr. Daniel Moble and Miss Anna Powell.

September 21st, 1784, Mr. John C. Wagoner and Miss Anna Powell.

The above marriages were selected from two church-records, in Philadelphia, by the politeness of Dr. William H. Egle, to whom I am indebted for his kind assistance in looking up much of real interest in the Powell history.

It is presumed that many more Powells were married by ministers of other churches and by justices of the peace, whose record I did not see. All goes to show that the Powell families were numerous.

CHAPTER V.

Letters from Sundry Persons—Manuel Hiestand—Thomas W. Powell—Rev. B. B. Powell—Four Witnesses.

LETTER OF MANUEL HIESTAND.

I will give the letter written by Manuel Hiestand, of Thorntown, Indiana, son of the venerable Ex-bishop Samuel Hiestand, of the United Brethren Church. He was chosen as one of the speakers at the reunion, but for want of time was not permitted to speak. By my request he has written out some of his early recollections of the Powell family. He is a man of good judgment, about sixty-five years of age, and a Christian.

THORNTOWN, BOONE CO., IND.,
January 1, 1879.

Dear Cousin:—I am glad you have given me the opportunity to relate some reminiscences of the Powell family. The name Powell momentarily carries my mind back forty to sixty years, and brings to my remembrance many things which have never yet and I think never will be forgotten. A person who forgets favors is not worthy of them.

Permit me to begin at childhood. Aunt and

uncle Powell—names of charm—were kind and sociable. Aunt always had a way of pleasing the children. She seldom came to our house without bringing something we liked. We did not have any green or dried apples or apple-butter; and none but those who do not have these can truly appreciate them as presents. She would often send pies and cakes. Many a good piece of pie did I eat which she had baked in a large earthen pan; and there was something to eat in her pies. They were not mere shadows; but there was in them the substance that satisfied hunger. Your father was always kind and sociable, and would talk about many things calculated to improve the minds of young people. He was a natural philosopher; that is, he could reason from cause to effect. He was a carpenter and mill-wright, and a natural mechanic. He could handle tools to good effect. He was an economical farmer, but always had plenty for the table and for his stock. His horses and cattle were always in good condition. I well recollect his large sacks of flour standing in the kitchen, and the long, stationary table with a stationary wooden bench behind it, where I have often times sat, and eaten many bountiful, well-prepared meals. Nor was I alone welcome to enjoy the precious life-sustaining viands; but all present were invited to partake of the same.

Nor is this all that can be said of the parents. They were religious; and their dwelling was frequently opened for the ministers, and the neighbors invited to hear the gospel preached. I have not forgotten that many times when I remained all night your father would call his family together before retiring and kneel in prayer, giving thanks

to God for his loving-kindness and mercies, and asking a continuation of the same.

The children were of various gifts and temperaments, all kind-hearted, sociable, and moral; yea, I believe religious. None of them were quarrelsome.

Sarah was in some measure unfortunate in her marriage; but I believe she died a Christian.

Samuel was an industrious farmer. He frequently preached the gospel, and did what he could to build up the Redeemer's kingdom.

Jacob was a special favorite. He was moral and industrious, and closely attached to the lumber-mill; was also a farmer. He died with a dreadful cancer in his face.

Henry was a natural genius, and an apt learner in painting. He manufactured bass and tenor drums, dulcimers, and a variety of musical instruments. He was also a portrait-painter. He was kind-hearted and sociable. He died in Kentucky, while away from home using the brush in various ways, principally on oil-paintings.

William was my particular associate, being the same age as myself. He was a kind, true, industrious, and economical farmer. He encouraged Christianity in word and act, opening the door of his house for religious services, and supporting the gospel in many ways.

Daniel was also a farmer; good-natured, inoffensive, of less words than many others, and a man of confidence, honor, humility, and love.

Elizabeth was a kind, sociable, unsuspecting, religious woman. She died at peace with God, and with all around her.

John, the author of the Powell history, is wide-awake, apt to learn, and almost a natural mathe-

matician. He was interested in my welfare, and seemed anxious that I should take a higher stand religiously. He aided me in making acquaintances in respectable society. He is a minister in the Sandusky Annual Conference of the United Brethren Church, traveling circuits and missions, and filling important places of trust and honor.

Philip was but young when I emigrated West. I visited him about nine years ago, and found him extremely sociable, kind, communicative, intelligent, philosophical, and religious.

Polly was good and kind, and took a great interest in my welfare, both temporal and spiritual. She was truly and sincerely religious, one of whom it could be said, "Ye shall know them by their fruits." I have frequently corresponded with her with much satisfaction, she always dwelling on a religious subject.

Tena was very sociable, overanxious to make one comfortable and happy, and more than ordinarily communicative.

Jonas is the youngest brother. I visited him, and found him manly, free-hearted, kind, and religious. He is living on the old Powell farm, in Ohio.

This much for the family of uncle Powell. I have given but a small amount of what might be said of the family, in truth and to their honor.

MANUEL HIESTAND.

LETTER OF HON. THOMAS W. POWELL.

I received the following letter from Hon. Judge Thomas W. Powell, of Delaware, Ohio. He is an able lawyer, and is the author of several able productions; namely, "Analysis of American Law,"

"The Law of Appellate Proceedings," and "The History of the Ancient Britons," works highly spoken of by the learned profession. In view of his good judgment and ability, and his vast researches in ancient history, and being himself a native of Wales, I will give the letter in full, without any comment whatever, hoping that it may be read with much interest by the many Powells who read this book:

DELAWARE, OHIO, Aug. 28, 1878.

Rev. John Powell, of the branch of John Philip Powell:

DEAR SIR: Permit me to congratulate you as president of the Powell Reunion Association, and also upon the very great success of the meeting of your people, which recently transpired. And through you permit me to congratulate your whole family. It was highly honorable and creditable to you, and to say that John, Peter, Jacob, John Philip, and Daniel Powell were more worthy of being the patriarchs of your fraternity, and the heads of their respective branches.

I read an account of your proceedings in a Findlay paper, and was pleased with the historical account given by the president.

The special reason why I take this interest in your affairs is that your surname and mine are the same.

The account states that your great-grandfather was born in Pennsylvania, and that the name of your grandfather was Philip Powell, who was born about one hundred and fifty years ago.

It is interesting to know where your surname

came from; and that must be as interesting to you as to myself. I suppose it must have originated in Wales, my native place. I have known the name all over the United States; and now I doubt if there is a civilized country in the world in which a Powell is not to be found. After much inquiry I never found but one family of this name who did not claim a direct descent from a Welch family.

It originated in Wales, and, it is said, was originally Ap. Howell, but was condensed by writing it Powell. It was known in Wales and England as early at least as the reign of King Henry VIII., A. D. 1509. They were among the first settlers of America, and especially of Virginia, Pennsylvania, and the New England states, going back in date perhaps two hundred years.

In 1855 I was in Washington City, and there found, in the congress library, an old English book, which, as I now recollect, was an account of travels in Wales. I believe the traveler was then speaking of Brecknochshire, South Wales, now called Breconshire; and that was in very ancient times. He was talking, as he represented it, with a native, about a very ancient house found there; and the native, giving him a history of the house, concluded by saying, "From this house came all the Powells." I have no doubt that was true; that the name originated with a family in that house; and that all the Powells descend from that family. My father was a native of Breconshire; and I was born in Glamorganshire, the next county south of it.

I write this to you as interesting in connection with your name, and with the expectation that

upon inquiry you will find that your great-great-grandfather Powell, who first went to Pennsylvania, came from Wales, or was of Welch descent. The name has been greatly distinguished in both Wales and England. Of those in England we may particularly note Sir John Powell, one of the judges of the king's bench on the trial of the seven bishops, in the reign of James II., 1688. He was known as the honest and able judge of that court and celebrated trial; and as such is highly recommended by Macaulay in his history of England.

John Joseph Powell was highly distinguished as a lawyer and author in the English courts. More recently Baden Powell was very highly spoken of as a literary and scientific man.

The Powells in the United States and Canada have also become prominent; and they have been so in every industry, as agriculturists, mechanics, and merchants, as well as in the learned professions. But what they have been particularly distinguished for is their industry, perseverance, and energy; and for this the patriarchs of your family have been equally prominent, and are deserving of remembrance.

I wish you all success, and hope you will persevere in your course of improvement. Carefully cultivate the things which lead to it, and weed out those which stand in its way and obstruct its progress.

I write this to you when just at the age of eighty-two years.

Yours truly.

THOMAS W. POWELL.

HOWELL AND POWELL.

It may be proper and interesting, in connection with what Judge Powell states in his letter, to say that some thirty-six years ago I was introduced to a gentleman by the name of Howell; and during our conversation he said that there was a tradition among the Howells that the names Howell and Powell both originated from a Welch family by the name of Ap. Howell; that the Howell families left off Ap from their names, and the Powells left off A. and H. But both branches center in one family originally.

REV. BENJAMIN B. POWELL.

I wrote to Rev. B. B. Powell, a minister in the Methodist Episcopal Church, and widely known for many years in north-western Ohio, to ascertain what relation he was to us, if any. The following is his answer:

BRADFORD, MARION CO., OHIO,
August 1, 1878.

Dear Brother:—I received your letter asking for information in regard to our relationship. I can not tell whether there is any. My father's name was Joseph Powell. He came from Dauphin County, Pa., in the year A. D. 1816 or 1817, and settled in Delaware County, Ohio. He remained in that county sixteen years, and then moved to Marion County, Ohio, where he remained until his death.

Being one of the youngest of my father's family, it his hard for me to give a correct history of his

people. I do not remember that I ever saw one of my relatives, save my brothers and sisters and one or two of my half brothers and sisters.

My father was married twice, and had nine children by each wife. So you see the first would be quite old if now living; but they are all dead but one, who now lives near Delaware, Ohio.

I remain your brother in Christ.

BENJAMIN B. POWELL.

The presumption is that Joseph Powell was a grandson of Richard Powell, of Camden County, New Jersey.

THE FOUR WITNESSES.

It is said in the book of God that "in the mouth of two or three witnesses every word may be established." The reader has in this book the testimony of four special witnesses, who all gave their own sentiments, as neither of the four knew what the others would write. All testify to the same leading facts in the history of the Powell families; namely, that the Powells in general are kind, sociable, intelligent, religiously inclined, persevering, energetic, economical, industrious, and good farmers, citizens, philanthropists, and patriots,—"a pepeculiar people zealous of good works."

CHAPTER VI.

Personal History of First Generation—Philip Powell—An Explanation.

PHILIP. POWELL.

Very little of the early history of Philip Powell is upon record; and the memories of the few persons still living who have any knowledge of him are so imperfect that but little can be ascertained. I could find no record to show positively where or when he was born, or who his ancestors were. But the circumstantial and incidental testimony in my possession goes to show that his grandfather was William Powell, one of the five brothers who came from South Wales to Camden County, New Jersey, about 1685. William afterward moved to Pennsylvania, near the City of Philadelphia, and was the father of John Powell, who moved to Lancaster County, Pa., in 1736, where he owned land. John Powell was the father of Philip Powell; and that Philip Powell was born in Lancaster County, Pa., about the year A. D. 1743. Nothing more is definitely known of him until he was mar-

ried, probably in 1769, to a German lady by the name of Julia Ann Miller, who had lately come from Germany.

After their marriage Mr. Powell and his wife went to seek a home for themselves. He packed all his goods in a knapsack, and, putting it on his shoulder, was ready for the journey. His wife tied up in a handkerchief all she had toward house-keeping, and carried it in her hand. Then the twain bid farewell to their kind parents and friends and started on foot to Berks County, which was then principally owned by Wm. Penn, who, in the year 1752, laid out Reading, a town about fifty-eight miles above Philadelphia, on the Schuylkill River.

Reading was a small place when Mr. Powell first went through it. He settled about four miles north of town, among the hills. According to the custom and the laws of the land, he took an ax and marked off as much land as he thought he would need and could pay for in the course of time, and then went to work to put up a house, such as it was, and went to house-keeping. As they had but few goods to store away, they did not need a very large mansion.

A description of the house may not be out of place. It was eighteen by twenty feet square, with walls made of round logs, and had a door on one side. The door was made of split boards, and fastened on with wooden hinges. The roof

was made of clapboards, fastened down with weight-poles, and the floor of puncheons, hewed with a broad-ax. The upper floor was made of split boards, laid on poles. The window was made by cutting a hole in the side of the wall, pinning a few strips of board across it, and pasting some paper over it. This kept out the night-air and the mosquitos, and let in a little light. The chimney was at one end of the house, and was made of little sticks, mud, and stones. The parlor, kitchen, dining-room, and bed-room were all in one. By the fire-place sat the landlord and his lady, with all their children; and when any visitors came, all occupied a common room, and heard and saw all that was going on in that beautiful mansion and happy home.

Mr. Powell was not very fortunate in selecting his first home. The land was very hilly, full of stones, and hard to clear; and when it was clear it was hard to farm. When I was in that neighborhood, in 1879, I saw that a large portion of the fences were made of stones taken off the land; and yet the fields were full of stones, and the soil not the most productive.

The first settlers must necessarily have endured many privations and hardships. Mr. Powell and his family lived there some twenty-six years; and he toiled hard to provide for his young family. They lived back in the woods, with many high hills and rough roads between them and town.

They had but few neighbors with whom to associate; and there were no schools or churches nearer than town, which was four miles. This was too far to send the children; so they seldom got to school or church.

As they had not the privilege of sending their children to school, the parents endeavored to teach them at home; so that each child learned to read in the spelling-book and the Bible, which was about the extent of their library. And as they seldom got to church, the parents, being desirous that their children should be instructed in morality and religion, provided better victuals on Sunday morning than any other day in the week. On Sunday they would have wheat-bread, sweet-cakes, and a piece of ham or sausage, while during the week it was rye or corn bread, and side-meat, if any. The children thus soon learned when Sunday came; and the parents would improve the time by giving them such instruction in morals and religion as they were competent of teaching, ever impressing upon their young and tender minds the importance of remembering the Sabbath-day to keep it holy, and of dealing honestly with their fellow-men. They frequently told them that riches obtained unjustly would never go to the third or fourth generation, while those obtained in righteousness would go to the thousandth generation; that one unrighteous cent would eat up ten righteous cents; that honesty always proved the best policy; that

it was more honorable to be poor and honest than to be rich and dishonest; and that a good character is the richest inheritance a man can possess.

How much land Mr. Powell owned in Berks County is not known. There are no records at Reading or Harrisburg to show. The laws of Pennsylvania were that any man could go where land was not already occupied by any other person, mark out the piece he wanted, and settle upon and improve it. He could then hold it, for the time being, by virtue of his improvements and occupancy. But if he wished to obtain a deed for the land, he must make application to the government and pay a stipulated sum of money. Then the government would send a man to survey it, describe its bounds, and tell how many acres were in it. Frequently there were no straight lines to the entire piece of land, as they would follow some water-course, or along some hill or mountain, which would cause the lines to run irregular. Then they had to pay a certain sum per acre before they could get a deed. Many people never got a deed nor had their land recorded; and when they sold their claim, the one who bought it had it recorded in his name.

Mr. Powell sold out in Berks County about 1795, and with his family moved to Mifflin County, Pa., three miles west of McVeytown, a small village on the Juniata River. His home was surrounded by beautiful mountain scenery. With

Jack Mountain on the north, Black Log Mountain on the south, and the Juniata River winding its weary course through the valley between them, it was a desirable place for him to select as his future home. He marked out about two hundred or more acres of land, built a house on it, and again commenced in the green woods to open up a farm. The land was as good as any in the surrounding community.

The farm is situated on the Pennsylvania pike, running from Philadelphia to Pittsburgh. Three miles west of McVeytown stands the old two-story house of hewed logs, perhaps 18 by 36 feet, on the south side of the pike. On the east side of the road leading to Newton Hamilton, west of the house, stands the old barn, also built of hewed logs. Some of the outbuildings still stand as Mr. Powell left them.

The exact age at which Mr. Powell died is not known; but the presumption is that he was about seventy-eight years old. He died very suddenly, about the first of January, 1821. He was as well as usual in the morning, and went to the barn to do his feeding. When he returned to the house he sat down on a chair, and soon afterward fell on the floor and expired.

JULIA ANN POWELL,

His beloved wife, lingered some four years longer on earth. During the last two years of her life

she suffered much affliction. I will give an incident which occurred before her sickness. Being left at home alone one day, she went to draw some water, but unfortunately fell into the well. No one being present to render her any aid, she exerted herself and fortunately crawled out, without any harm to herself, except a cold bath and wet clothes.

She died in 1825. Her age is not definitely known; but she is supposed to have been about seventy-eight years old at the time of her death. Both parents are buried in the Presbyterian cemetery at McVeytown. Just at the entrance-gate of the cemetery stand four locust-trees, and a little to the south-west of these lie the remains of Philip Powell and wife, with their daughters Catherine, Barbara, and two infants. But no tomb-stones mark their last resting-place. About four rods to the north-west lie the remains of their daughter, Polly Roads, with no monument to mark the lonely spot. Then as you return from the cemetery, look in a north-easterly direction about eighty rods and you will see the new cemetery, where lie the remains of Peter Roads, companion of Polly Roads, marked by a marble tomb-stone.

Philip Powell was a very energetic man, of medium stature, and heavily built. He was a hard worker—always busy at some honorable em-

ployment. He was kind and obliging to his neighbors, and honest in all his dealings.

It was said of Julia Ann Powell that she was a good woman; that she spent much of her time in secret prayer and in reading the Bible, which was her daily companion; and that she died at peace with God and all around. Both parents, it is believed, belonged to the German Reformed Church.

Letters of administration of the estate of Philip Powell, deceased, were taken out by John Norton and George Hanawalt, February 1st, 1821. They filed their final account January 31st, 1831, there being a balance of $1,932.12½ due the estate after deducting all debts.

The precise time when Philip Powell and Julia Ann Miller were married is not positively known. The supposition is that it was in 1768. The exact dates of the birth of their children is also uncertain. But from the best information I could get, the following seems to be as near correct as can now be obtained: John Powell was born about 1770; Margaret, 1772; Ann Maria, 1775; Peter, February 24th, 1777; Jacob, February 4th, 1779; John Philip, May 1st, 1781; Polly, 1783; Elizabeth, May 10th, 1784; Barbara, 1786; Susannah, 1789; Catherine, 1792; Daniel, 1794; Christina, May 8th, 1796; infant (dead), 1798; infant (dead), 1800; Rosannah, 1802.

EXPLANATION.

At different places in this book mention is made of the poverty of Philip Powell and his wife when they were married; and it may be due to them and their posterity to properly explain why it was so.

1. I wish to say that poverty honorably obtained is no disgrace to any one. Some of the most honorable and wealthy men in the world were once poor in worldly goods.

2. We do not wish to commence the history of this peculiar family by noting their high origin, but feel fully satisfied to begin their history just where it commences, believing the noble record they have made during their virtuous lives, the honor they obtained by their upright and holy living, and their industry and perseverance, to be more praiseworthy than to be born of a prince or potentate, or to possess the wealth of a Rothschild.

3. There were good reasons for their poverty. Both were among the pioneers of Pennsylvania, and had to endure many of the hardships incident to the first settlers of any new country. This was especially true of the early settlers of this state, as there were yet many Indians there, who were very hostile to the whites. They very frequently made raids on them, destroying their crops, plundering their goods and stock, burning their

buildings, and murdering and taking captive men, women, and children.

The pale-face had to stand on guard. Sometimes the settlers would band together and pursue the Indians, to recover their goods and captives and administer chastisement to the hostiles. Thus, much of the time they should have had for their work at home was lost.

When I was in Pennsylvania, in 1879, I was much surprised, while looking over the history of the early settlers of that state, to see how much of their precious time was devoted to military duty in protecting their rights not only against the Indians, but also the Britons and the French, who caused the first settlers much trouble and gave assistance to the Indians in their work of destruction.

I will give two incidents of Indians intruding on white people, and how they were punished, which occurred among the early settlers of Pennsylvania. I will give them just as they were related to me many years ago. The names of the persons I have forgotten; but the incidents I remember very well.

FIRST INDIAN INCIDENT.

A woman was left at home with her children while her husband went to one of the neighbors to work. She saw some Indians approaching, and immediately tried to get all her children in the

house. When she had got in all but one, the Indians were so close that she had to leave it outdoors, and lock the door and fasten the windows.

As soon as the Indians approached they caught the child by the heels and struck its head against the corner of the house, mashing its skull before its mother's eyes. Then they tried to open the door, but found it closed. Seeing that there was a large chimney to the house, one of them concluded to climb upon the house, descend the chimney, open the door, and let the rest in, when they would massacre all in the house.

With a tomahawk in his hand, he ascended the house and began to descend the chimney. Meantime the good woman of the house fell on her knees and prayed that God, who delivered Daniel in the lions' den, should deliver her and her children from the cruel hands of the Indians. At that moment it entered her mind that she should cut open her feather-bed and throw the feathers on the fire. She did so; and when it began to burn it caused such a dense smoke that it suffocated the Indian, and he fell down the chimney with his tomahawk in his hand. The woman took the tomahawk and smote the Indian. She then went to the door and opened it wide enough so that only one Indian at a time could enter; and as fast as they entered the house she struck them with the tomahawk, thus killing all the Indians present, avenging the death of her child, and saving

the lives of her children and herself. When her husband came home in the evening he found a dead child and four dead Indians in his door-yard.

SECOND INDIAN INCIDENT.

It was common for men, when going to their work, to take their rifles with them, so that if any danger should approach they could defend themselves. One day while a man was in the woods splitting rails, he stood his gun against a tree not far off. Before he was aware of it four Indians approached him and secured his gun. They then told him that he was their prisoner, and would have to accompany them to their camp.

Seeing the danger he was in, he offered up a silent prayer to God, asking him to direct in this hour of need. At that moment a thought entered his mind; and he immediately set to work to carry it out. He told the Indians to wait a moment, as he wished first to open the log he was splitting and get out the iron wedge, which he wanted to take along. He put in a wooden glut, and made all ready just as the thought had previously entered his mind. Then he very politely requested the Indians to take hold with their hands and pull with all their might, while he would pound with the maul. They readily consented, and two went on each side of the log. They put their fingers in the crack, while the man took the maul, and in-

stead of driving in the wedge gave it such a side-hit that it flew out of the log and the crack closed on their fingers. They were thus held fast until the man had time to secure them and save his own life.

How thankful we should be that we now live in peace with all around us; that we can lie down and sweetly sleep without the dread of being awakened by the alarm of danger. It was common in those days for parents, when lying down to sleep, to have their fire-arms close by their beds, so as to be able to defend themselves against all dangers, of men or wild beasts.

It will readily be seen that under such circumstances the early settlers of Pennsylvania could not accumulate much property to give to their children; and many had to leave the parental mansion empty-handed.

MR. MILLER'S MISFORTUNE.

It may not be out of place to state that Mr. Miller was unfortunate in losing his kind companion, who died while making the voyage to America and was buried in the sea. Mr. Miller then had to do the best he could with his children. He went to Pennsylvania at an early day. When his daughter, Julia Ann, was married, he could not give her an outfit for house-keeping, as parents now do. So we need not wonder that Philip

Powell could put all he had in a knapsack (a sack closed at both ends and open in the middle), and that his wife could tie up all she had in a handkerchief. It was no dishonor to them nor to their parents; for they came honorably by their poverty.

POOR BEGINNING, GOOD ENDING.

It is often said that a poor beginning will lead to a good ending; and this is true in the case of Mr. Powell and his wife. When we take into consideration how poor they were when they commenced house-keeping, where they lived, the large number of children they raised, and the fact that Mr. Powell allowed them to keep all they earned after they were eighteen years old, so that they might have something to start with when they got married; that when the parents were both dead the farm and all they had were sold very cheaply,—as at that time government land could be occupied without pay; that the man who bought the farm tried to defraud the estate by forging, as was supposed, receipts against the administrator, who had died; that a litigation was carried on in court for eight years; that the administrator had to spend much time and pay large fees to lawyers, and that when all claims were paid there still remained $1,932.12½ in favor of the estate, it shows well for their economy and industry. That they were true to their solemn vows at the hy-

meneal altar, their devotion to each other through the many long years they were permitted to live together plainly shows. It also establishes the fact that it was true love that united them and made the twain one. Both died in peace, at a good old age, and in honor went down to their graves.

CHAPTER VII.

Personal History of the Second Generation—John Powell—Ann M. Boyer—Peter Powell—Jacob Powell—John P. Powell—Polly Roads—Elizabeth Phillips—Susan Corkle—Christina Beatty—Rosannah Norton.

JOHN POWELL—SON OF PHILIP POWELL.

I have but little of the history of John Powell and his descendants. I did not find any of this branch in my late travels, and do not now know where any one of this numerous family resides. I have written letters to such persons as I thought could give me some information, but failed to get any.

He was the oldest son, and was born probably in 1770, in Berks County, Pa. He was married to a daughter of Henry Alspaugh, of Schuylkill County, Pa. She was a sister to Peter Powell's wife.

John Powell and family lived in Schuylkill County, three miles north of Orwigsburgh. They had seventeen children, of whom I have but little knowledge. Henry, the oldest son, was married and had a family of children. One of his sisters

was married to a Mr. Raber. They moved to Marion County, Ohio, probably in 1833, and remained there some years. They afterward sold out and moved to one of the western states. In 1842 I visited one of John Powell's daughters, who was married to a Mr. Raber. She was then a widow, living in Wayne County, Indiana; but where she now is I do not know. She then had a family of five children.

The descendants of John Powell are probably more numerous than any of the thirteen branches of Philip Powell. It will be difficult to find them all, as many of the oldest are dead; and the younger ones can not trace their genealogy back to their grandfather, being separated so far from the native place.

My health failing, I will not be permitted at this time to seek any further this numerous branch, which I exceedingly regret. If any of this branch should see this, I hope they will write to me immediately, and give all the information in their possession. My post-office address is Benton Ridge, Hancock County, Ohio.

John Powell and wife both died on the old homestead, north of Orwigsburgh, and were buried in the Lutheran Cemetery at that place. Both were members of the Lutheran Church.

November 22, 1879.

ANN MARIA BOYER, DAUGHTER OF PHILIP POWELL,

Was born in Berks County, Pa., in 1775, and was married to John Godfrey Boyer, about 1793. John Godfrey Boyer was the only child of Frederick Boyer, who came from Germany, probably in 1750, and lived near Schuylkill Haven, Pa. He was born about 1770, in Schuylkill County, Pa. He was a farmer, and the father of ten children; namely, Maria, Abraham, Catherine, Magdalene, Rebecca (who died in infancy), Philip, Esther (who died in infancy), John, Elizabeth, and Daniel,

Maria Boyer was married to John Rudy. They had six children, four of whom are living.

Abraham Boyer was married to Susannah Lookingbill. They have five children.

Catherine Boyer was married to Andrew Willour. They had four children.

Magdalene Boyer was married to Samuel Boben. They were blessed with fourteen children.

Philip Boyer was married to Maria Berkhiser. She was the mother of two children, and is dead. After her death Mr. Boyer was married to Catherine Keffner, with whom he had two children.

John Boyer was married to Susannah Berkhiser. They had nine children. They moved to Fairfield County, Ohio, where both parents died.

Elizabeth Boyer was married to John Boid. They live in Davenport, Illinois, and have a family of children.

Daniel Boyer moved to Fairfield County, in 1829, and in 1834 was married to Margaret Showalter. They had nine children, of whom six are dead. Margaret Boyer died in 1853, and in 1860 Mr. Boyer was married to Henrietta Gittings.

John Godfrey Boyer died in 1827, and his wife in 1850. Both are buried in Schuylkill Haven, Pa., in the Lutheran Cemetery; and both were members of the Lutheran Church. The above facts were given to me by Daniel Boyer, March 18th, 1879.

PETER POWELL, SON OF PHILIP POWELL,

Was born in Berks County, Pa., February 24th, 1777. In 1795 he came with his parents to Mifflin County, Pa., but afterward returned to Schuylkill County, Pa. He married Mary Alspaugh, daughter of Henry Alspaugh, and a sister to John Powell's wife. After his marriage he rented a farm on the Juniata River, in Mifflin County, and carried on farming until 1814.

During that time the following children were born: Samuel, — 24th, 1800; Catherine, September 1st, 1801; Henry, January 20th, 1803; Elizabeth, December 7th, 1804; John, May 24th, 1806; Jacob, December 21st, 1807; Philip, July 1st, 1809; Daniel, January 7th, 1811; Polly, — 21st, 1813; Rebecca, December 10th, 1814, in Fairfield County, Ohio; Peter, January 8th, 1817; George, March 30th, 1819.

In 1814 Mr. Powell, having now a wife and nine children, concluded to move to Fairfield County, Ohio, and make that their future home. As there were no railroads then, he provided himself with a large wagon, a good team of four horses, and started on the journey. The larger boys drove the cows, and the smaller children rode in the wagon.

One day little Philip, about five years old, got tired riding in the wagon, and concluded to walk and help drive the cows; but after walking awhile he got tired and fell so far in the rear that he was lost sight of; and it was forgotten that he was behind. However, he struggled on the best he could, but finally got into a deep mud-hole and stuck fast, not having sufficient strength to extricate himself. After awhile a man came along, and asked him where he was going. The boy said, "Oh, to Ohio." "Who are you going with?" asked the man. "Oh, with father and the rest," replied the boy. "They are on ahead, but I can not get loose to catch up with them." The man pulled him out of the mud, put him on his horse, and hastened on until he overtook the team, some two miles ahead. He asked Mr. Powell if he had lost a boy. Mr. Powell did not notice that one of the children was missing, and replied that he had not. The man then told the boy, who was behind him, to look around. When Mr. Powell saw the boy he said, "Well,

now; that does look like my Philip. If that don't beat all."

Mr. Powell bought land in Fairfield County, Ohio, cleared it, and made improvements as fast as he could. With the help of his boys, who were willing workers, he soon had a large farm open. He also rented other farms, and raised and abundance of grain and stock. But as everything was low in price, it took a great deal for a small sum.

I will give a few items as an illustration. A Mr. Mongold, an old bachelor, took a basket of eggs to town, and was only offered two cents a dozen for them. It so enraged the old man that he threw his eggs, one after another, against the building, for which act he was arrested, and had to pay a liberal fine.

Another man took a load of wheat to town (Lancaster), and a merchant told him he would give him ten cents a bushel for it if he would take it around to his stable and fill up a mud-hole, as he had no other use for it.

Mr. Powell hauled much of his wheat to Zanesville, a distance of nearly fifty miles, where the price ranged from twenty-five to forty cents per bushel; and the greater part of that had to be taken in trade. He generally took a team of four horses, with forty or fifty bushels of wheat, and went as far as his brother Philip's the first day. The next morning several of the neighbors would come in, and from four to six teams start togeth-

er. When they came to hills, which were many, they rendered each other assistance. It usually took them three days to make a trip to Zanesville and return home again. They would take in exchange for their wheat salt, sole-leather, nails, iron, glass, or anything they needed, with enough cash to pay their taxes. If these wants could be supplied they thought they were doing well.

Mr. Powell put up a grist-mill, run by horse-power, in which there was a cog-wheel requiring from four to six horses to turn it. The horses were hitched to levers, and walked round in a ring. The big cog-wheel turned smaller wheels; and they in their turn kept in motion the stone that ground the wheat. In those days grist-mills were scarce, as steam-mills were not in use, and those run by water-power were frequently stopped in the summer by the streams going dry. This mill was a great benefit to the community; and many came from a distance to have their wheat ground.

He and his family were blessed with good health. All his children were married, and nearly all of them were fortunate in the selection of companions for life. The parents lived to a good old age. They moved to Hancock County, Ohio, in 1858, where they died. They are buried in the Powell Cemetery, Eagle Township, Hancock County, Ohio, where a marble tomb-stone marks their last resting-place.

THEIR RELIGIOUS EXPERIENCE.

In early life they were confirmed and taken into the German Reformed Church. They supposed that all that was necessary was to lead a moral life, go to church when convenient, pay the preacher, and take the sacrament of the Lord's-supper once or twice a year. But the thought of being born again, and of realizing a change of heart, did not enter their minds until the year 1840, when both were far advanced in years.

They were then awakened to a sense of their lost condition in sin and their great need of the saving efficacy of the atoning blood of Christ; and with penitent tears and humble supplication they sought the Lord and found in him an all-sufficient Savior. They then joined the United Brethren Church, and remained faithful until their death. She died June 24th, 1860, aged 82 years and 12 days. He died September 13th, 1863, aged 86 years and 12 days.

Approved August 4th, 1879.

JACOB POWELL, SON OF PHILIP POWELL,

Was born in Berks County, Pa., February 4th, 1779. Little is known of his early history. At some period in life he learned the blacksmith trade, and worked at it in sundry places.

In 1810 or 1812 he went to Hardy County, Virginia, where, in March, 1813, he married a young lady by the name of Mary Ann Idelman. She

was born in Hardy County, Virginia, December 6th, 1790. Her parents came from Germany.

Mr. Powell and his wife remained in Hardy County, Virginia. They were blessed with ten children, eight of whom are still living. Conrad I. Powell was born March 10th, 1814; Daniel F., May 18th, 1816; Elizabeth Ann, October 20th, 1818; Jacob G. R., January 5th, 1820; Andrew Jackson was born in 1822, and died the same year; John L. was born February 24th, 1824; George W., November 4th, 1826; Sarah L., May 18th, 1829; Mary Magdalene was born in 1831, and died in the same year; Eliza E. was born June 23d, 1833.

Jacob Powell was a consistent Christian, and a member of the Lutheran Church for many years. He died in full triumph of a living faith, near Seymoursville, Grant County, Virginia, May 21st, 1852, aged, 73 years, 3 months, and 17 days.

Mary Ann Powell was also a pious Christian, and died with bright hopes of heaven and immortality, at the residence of her son, John L. Powell, Lahmansville, Grant County, West Virginia, December 28th, 1878, aged 88 years and 22 days.

THEIR CHILDREN.

Conrad I. Powell married Lucinda Connel. They live in Grant County, W. Va., and have had thirteen children, of whom four are dead; namely, Jacob, Sallie, and two infants. The remaining nine are Nancy E., John W., Mary E., Eliza C.,

Rinda A., Lucy B., Joseph, G., Daniel, and Laura E. Powell.

Daniel F. Powell married Ann M. Rankins. They live in Linton, Greene County, Ind., and have five children; namely, Abel, Lemuel V., Rebecca C., Mary (dead), and Martha Powell.

Elizabeth Ann Powell married Joshua Fleaster. They moved to Missouri, where both died in 1878, leaving three children; namely, Anna, Edward, and Florence.

Jacob Powell married Nathala Neff. They had five children; namely, an infant which died, Mary M., Elizabeth E., Sarah A., and Alice V. Mrs. Powell died, and he married a second wife, Charity Lyons, with whom he had seven children; namely, Otis W., Annie, Carrie, Maggie, McClelland, William, and Astie. They live in Good Hope, Fayette County, Ohio.

John L. Powell married Catherine Vance. They live in Lahmansville, Grant County, W. Va., and have six children; namely, Mahala A., Maggie E., Eliza I., Lemuel I., Sadie L., and Mollie C.

George W. Powell married Sirena Groves. They live in Doddridge County, W. Va. Six children are living; namely, Ruhannah F., Ann, George C., Laura B., Carrie, and Emma; and one, named William, is dead.

Susannah Powell married Henry Funk. They live in Grant County, W. Va., and have seven

children; namely, Mary F., Jennie, John, Horace, George, Otis, and Julius.

Eliza I. Powell married Jacob Tyler. They had one child, Conrad Tyler. Mr. Tyler died, and his wife was married to Chinewith Groves. They have six children; namely, Virginia A., Mollie O., Henry, Arnold, Juetta E., and Addie. They live in Doddridge County, W. Va.

The above facts in the history of Jacob Powell were furnished by the politeness of John L. Powell, June 20th, 1879.

JOHN PHILIP POWELL, SON OF PHILIP POWELL,

Was born in Berks County, Pa., May 1st, 1781, and was named after his father and grandfather. Very little is known of his early history, except that he was brought up on a farm, and that from early boyhood he was put to hard work, such as clearing land, grubbing, chopping wood, splitting rails, and other work incident to a farmer's boy.

He did not relish that kind of work, but had a great inclination to become a mechanic. His father, however, was not willing to spare him from the farm; so he concluded to leave home and seek his own fortune in the wide world.

Before leaving, by the consent of his father, he and his brother Peter took a job of grubbing from one of the neighbors. After the job was completed he realized money enough to pay what he owed, and had fifty cents left. With this money in his

pocket, a straw hat on his head, and a linen shirt and a pair of pantaloons on his body, he left his father's house early in the morning, and went to Schuylkill County, Pa., he being then but seventeen years of age.

It was not long until he found a place to learn the blacksmith trade, and made a contract to that effect. His master frequently required him to do other work besides working in the shop, and one day ordered him to take the team and haul wood. Soon after he commenced hauling a strange dog began following the team back and forth until some time in the afternoon, when he went to a pile of stones and commenced barking furiously. At first Mr. Powell paid no attention to the dog; but as he continued to bark, he thought he would go and see what he was barking at. When he got there he found a fresh hole made under the pile of stones; so he concluded to see what was under them, and let the dog catch it. He went to work and removed all but one large flat stone, which laid directly over the hole. Being tired stooping so long, he got down on his knees to raise this one, when a large snake darted out and bit him on the elbow of his right arm, and disappeared under the ground. The dog also disappeared; and he saw no more of either the dog or the snake. As soon as he was bitten, he went to a running brook and commenced to wash his arm and apply mud to the wound. He remained

at the brook until a late hour in the evening, and then went to the house. But his arm continued to swell, and became very painful, so much so that it was thought he would lose his arm.

Providentially an old women came one evening to stay all night. She inquired the cause of Mr. Powell's sore arm, and was told that he had been bitten by a snake. She had with her some salve of her own making, which she thought would cure his arm. He immediately bought a box of her ointment for twenty-five cents, made an application, and soon found relief. The ointment extracted the poison from the wound, and the arm was healed. It remained stiff for some time, however, and compelled him to abandon the blacksmith trade.

In relating this circumstance Mr. Powell always added that it looked to him as though a strange, mysterious providence was connected with it all. First, where did the strange dog come from? and where did he go? No such dog could be found in the entire neighborhood. Second, who was the old lady? and where did she come from? Her salve acted as a charm, and restored the arm when all other means failed.

This event in some respects changed his entire future course in life, and in some measure led to to the foundation of his future usefulness and prosperity. He adandoned the idea of becoming a

blacksmith, and learned the carpenter trade, in which he soon became an expert.

At the age of twenty-four he concluded to settle in life, and made choice of Miss Elizabeth Raudabaugh as a companion. They were married in April, 1805. He was very fortunate in his choice of a wife. She proved a very worthy companion; and they lived a happy and agreeable life together for almost forty-four years. They had fourteen children, two of whom died in infancy. The remaining twelve grew up to manhood and womanhood; and eleven of them were married and have families.

In the spring of 1805, soon after his marriage, he and his wife, with Nicholas Raudabaugh and his family, moved to Fairfield County, Ohio, and settled in the green woods, where he built a cabin and commenced to improve the land. He spent most of his time at the carpenter trade, while some of those for whom he did carpenter-work would in return work for him on his farm. He also put up a saw-mill, in which he worked when he had the water-power; but when there was no water to run the mill, he worked at whatever his hands found to do. He was very handy at all manner of wood-work, and could always find enough to do. In the course of time, however, he turned his entire attention to farming.

Early in life he was impressed with the importance of living a religious life. It is true, when

he was first wrought upon by the Holy Spirit, and felt the conviction that he should lead a better life, he did not know what made him feel as he did Often, when all alone, he was powerfully impressed with the belief that he ought to go on his knees in prayer. And he did sometimes kneel in prayer, though up to that time he had never heard any one say that we should do so, or that a change of heart was necessary. He often wondered why he had such peculiar feelings. Thus he continued on, year after year, frequently feeling the strivings of the Holy Spirit, but knew not what it was.

Sometime after his marriage he became much distressed in mind while meditating upon his spiritual condition. His appetite failed him, sleep departed from his eyes, and he had little or no inclination to work. It seemed that everything he looked upon was mourning. For two long, weary years he carried the load of a sin-sick soul, and really knew not what it was. He frequently asked the Lord in secret prayer to lead him in the right way, and give him peace of mind; but the more he prayed, and the more he read the Bible, the worse he felt. Such was the deep distress of his soul that he knew not what to do, and knew of no one who could direct him in the right way.

In the good providence of God a two-days' meeting was held in the neighborhood, by a new class of Christian ministers, belonging to the Church

of the United Brethren in Christ; and Mr. Powell attended the first evening. Rev. Abraham Hiestand preached from these words: "I am come to send fire on the earth; and what will I, if it be already kindled?" When he gave an illustration of the nature of literal fire, showing how, when it commenced to take hold upon the wood, it smoked, snapped, and sparkled before it would burn in a blaze, and then made the spiritual application of the fire of God's love which Christ came to kindle upon the altar of the human heart, he so clearly and forcibly illustrated the feelings and exercises of the heart of Mr. Powell that he was led to see and feel what had troubled his wounded heart for such a long and dreary time; and before the good man of God had finished his discourse, Mr. Powell felt the holy fire of God's love burning upon the altar of his heart. He gave vent to his feelings in shouting loud hallelujahs to God for the fullness of the saving power he now felt in his heart.

From that memorable evening on, for the space of two happy years, he had a constant stream of perfect love, flowing like a river. Not a cloud intervened between his soul and his God. His theme by day was the praises of God, and by night holy visions in his dreams. He would often wake up during the night happy in the Lord.

After two years of happiness the tempter came, and he was very severely tried for the space

of two years. Such was the deep conflict that he feared and trembled, lest he should be overcome by the enemy of his soul and fall a victim at last. One of the temptations Satan used was to tell him that he had lost all his religion. He did not tell him that he never had any; for his evidence was so clear that he had no doubt of his conversion. The question was whether he now had religion; and to discourage him the tempter sighted the great enjoyments he used to have, and then told him how he now felt, suggesting the idea of giving up the struggle, as he had entirely backslidden, and the Lord would never restore him again to his favor.

Another temptation was that all his classmates were against him; that they had no confidence in him; that they did not want to hear him pray any more; that he had better stay away from meeting, and be no longer in their way; that if he did go to church he would only hinder others from enjoying the services and doing good; that he could do his praying at home, where he was in the way of no one. And for some time he did absent himself from the house of God.

One beautiful Sunday morning he concluded to go to church; but the tempter soon told him that he had better stay at home, as he would only be in the way of others. Still, something kept whispering in his mind that he had better go to meeting; so he made ready and started. But he had gone only

a short distance when the tempter assailed him in such a powerful way that he concluded to return home again; and he did go back to near the house he started from. He started the second time, and went some distance beyond where he had gone the first time, when he was again assailed by the adversary of his soul and driven back. But while returning homeward it appeared to him that he was walking between two disputants—one telling him to go to meeting, and the other saying, "No; I will not let you go." He stopped in the road to think, and finally made up his mind to go to meeting. Let the consequences be as they may, and let the people say what they will, as for himself, he was determined to worship God. Accordingly he started the third time, and with quick step continued on until he got there.

When he arrived at the church, to his great surprise many of the members came to him with friendly faces, reached out their hands in a very pleasant and Christian manner, and expressed such real joy at seeing him that it made him feel glad that he had come.

Prayer-meeting soon commenced, and Brother Powell was the first one called upon to pray. He concluded that he had given way long enough to the tempter, and would no longer listen to his suggestions. He at once commenced to pray and give vent to his feelings; and the Lord blessed him so powerfully with the joy of his salvation

that from that blessed Sabbath-day until his death he was never so severely tempted.

Often in relating his Christian experience he would say that it required a severer struggle to obtain his second blessing than his first conversion. But he thanked God that it taught him a lesson which ever afterward was useful to him in the hour of temptation; namely, to pay no heed to the tempter, as he was a liar from the beginning.

Mr. Powell remained faithful until death. He was a good Bible student, and spent much of his time in reading the sacred Scriptures. He was a good theologian, well versed in the Scriptures; and few men in the laity were his equals. There were few controverted points in Christian theology for which he was not prepared to furnish the proof-texts, and give a clear and correct view of the scripture bearing on those doctrinal points. He was, perhaps, one of the best expounders of the Book of Revelation in his day.

He was chosen class-leader of the society to which he belonged, according to the custom of that day, which was determined by lot, as follows: On the day of election the minister would place in a row on the table as many books as there were male members of the society. He then wrote the word class-leader on a slip of paper and put it in one of the books; and none of the members

knew in which one it was. Then all united in prayer that the one whom God chose should get the book containing the slip. After prayer one after another were required to come forward and select a book; and the one who got the book containing the paper was declared class-leader. Mr. Powell, being naturally of a reserved turn of mind, and feeling himself too unworthy to become a leader, declined to take part. All the rest of the members selected a book, and only one remained on the table. When an examination was made for the paper, behold, it was in the book which had not been taken; and as Mr. Powell was the only one who had not selected a book, it was unanimously agreed that he was the one whom God designed should lead the class. This office he frequently afterward filled with honor to himself and the good of society.

He was also a good historian. Although his education was limited, yet he had such a clear mind and retentive memory that when he heard or read of a place he could readily afterward give a correct statement of the same, as though he had actually been there and seen it with his own eyes. While in conversation with persons coming from the old country, he was frequently asked how long since he came from there.

He was regarded as a good man and a kind neighbor, ever willing to accommodate as far as was in his power. He was a kind husband and an

affectionate father, and had such a pleasant way of governing his children that all willingly and cheerfully obeyed him, and had a special reverence for him.

He and his wife, soon after their conversion, under the pastoral labors of Rev. George Benadum, joined the Church of the United Brethren in Christ. They opened their house for preaching and as a home to the itinerant minister of the gospel. Mr. Powell built a new house, in which he made a large room expressly for religious services; and it might have been truthfully said in that day, "The church in Powell house."

Mother Elizabeth Powell was truly a good woman. She was always kind to her children, and took special care of their morals, guarding them against every appearance of evil. They all owe a debt of gratitude to their sainted mother for the kind parental love she manifested toward them.

She was of medium stature, well proportioned, and healthy. She endured the toils and labors of life with great pleasure. It was her special delight to labor for the comfort of the sick and afflicted, and aid the poor. She was of a family who were noted for good health and long life. Her father, Nicholas Raudabaugh, who was an exhorter in the United Brethren Church, lived to the age of 101. Her mother, whose maiden name was Varner, died in her eighty-second year.

She had two brothers; namely, John and John

Nicholas Raudabaugh. The former died in his sixty-fifth year, and was the father of eight children. The latter, I believe, lived until he was eighty-eight years old, and was the father of ten children. She had also four sisters; namely, Catherine, Susannah, Mary Margaret, and Sarah Raudabaugh. Catherine married Peter Berkhiser, and lived in Berks County, Pa. Both are dead. Susannah married Adam Cloar, and lived in Pickaway County, Ohio. Both lived some eighty odd years. They had thirteen children. Mary Margaret married Ex-bishop Samuel Hiestand, and was the mother of eleven children. Both parents are dead. She died at the age of 67 years, 5 months, and 21 days. Sarah married John Kemerer, and was the mother of six children. She is the only one of Nicholas Raudabaugh's family still living, and is now in her eighty-fifth year. She is well and healthy for a woman of her age.

There is another fact in the history of Philip Powell which is worthy the imitation of their descendants. Soon after their marriage he and his wife covenanted together never to quarrel. If either imagined they saw a wrong in the other, they would first speak of it in kindness; and the one against whom the charge was made was not to say a word at the time, whether guilty or innocent, but wait until some future time. Then when an explanation was made, the other was to listen quietly. That generally ended all difficulties.

They were never known to quarrel among themselves, but always extended the cloak of charity.

In John Philip Powell's family Bible is found the following record:

Sallie Powell was born January 17th, 1806; was baptized April 20th, 1807; was married to Henry Ghaster September 20th, 1825; died January 9th, 1831. She was the mother of three children; namely, Eliza, born August 25th, 1826; Solomon, born December 31st, 1827; Sarah, born October 11th, 1829.

Samuel Powell was born October 8th, 1807, and was baptized December 25th, 1807.

Jacob Powell was born April 1st, 1809, and was baptized January 11th, 1810.

The three children above named were baptized by Rev. Mr. Kemp, a minister of the German Reformed Church.

Henry Powell was born March 1st, 1811; was baptized May 11th, 1811; died March 29th, 1835, at 6:00 P. M., in Millersburg Kentucky, at the residence of Charles Dolbot.

William Powell was born April 4th, 1813, and was baptized.

Daniel Powell was born May 19th, 1815; was baptized July 30th, 1815.

Elizabeth Powell was born May 19th, 1817, and was baptized.

John Powell was born April 2d, 1819, and was baptized.

Philip Powell was born April 21st, 1823, and was baptized.

Polly Powell was born March 18th, 1825; was baptized June 26th, 1825.

Tena Powell was born April 25th, 1827; was baptized July 25th, 1827.

Jonas Powell was born May 9th, 1830; was baptized August 30th, 1830.

The nine children last mentioned were all baptized by Rev. George Benadum, a minister in the United Brethren Church. All of the above family record is in the hand-writing of John Philip Powell. I also found the following record in the same Bible, in the hand-writing of his two youngest sons:

John Philip Powell was born May 1st, 1781, and died April 5th, 1849, at one o'clock A. M., aged 67 years, 11 months, and 5 days. He was buried April 6th, when two funeral sermons were preached—one in German and one in English. The former was preached from Phil. i. 21, and the latter from Hebrews vii. 25.

Elizabeth Powell, consort of John Philip Powell, was born October 17th, 1787, and died October 22d, 1862, at one o'clock A. M., aged 75 years and 5 days. Her disease was palsy and bilious fever.

One of the peculiarities of Philip Powell's family was that the father was no singer, and could not sing a hymn alone correctly, while the mother was a beautiful singer, and could lead in singing.

Six of their children have no talent for singing, while the remaining six are good singers.

November 20, 1879.

POLLY ROADS, DAUGHTER OF PHILIP POWELL.

I have but a brief history of Polly Roads and family, as I did not see many of that branch when in Pennsylvania, in 1879.

She was born in Berks County, Pa., in 1783, and was married to Peter Roads, probably in 1802, who was born in 1771. They had ten children, three of whom are dead; namely, John, David, and Nancy. Philip, Joseph, Mary, Peter P., Julia Ann, Michael, and Levi are still living; and most all of them reside in Pennsylvania.

They lived west of McVeytown, Mifflin County, Pa., on a nice farm, where their children were born. He was a well-to-do farmer. When in Pennsylvania, I was told that Mr. Roads and his wife were kind, inoffensive, industrious, and religious people, and members of the Methodist Episcopal Church.

THEIR DEATH AND BURIAL.

Mrs. Polly Roads died May 6th, 1827, aged 44 years.

Mr. Peter Roads died June 6th, 1864, aged 93 years.

Both are buried at McVeytown.

THEIR CHILDREN.

John Roads married Jane Flenigan, with whom they had seven children; namely, Samuel, Ellen, William, Mary, David, Annie, John (dead), and Philip.

Mary Roads was born July 12th, 1809, in Mifflin County, Pa., and was married December 14th, 1827, to William S. Wooden, who was born in Cumberland County, Pa., in 1805. They had seven children; namely, Julia Ann (dead), born January 2d, 1829; Sarah Jane (dead), born July 4th, 1835; Mary Catherine, born April 19th, 1838; William Dill, born July 8th, 1840; Hannah Maria, born July 28th, 1842; Nancy Elizabeth, born February 23d, 1845; James Henry, born April 4th, 1849. Mr. William S. Wooden died March, 17th, 1854.

Peter P. Roads was born December 3d, 1810, and was married to Sarah Kimes, who was born October 24th, 1813. They had eight children; namely, John K., Mary K. (dead), Mary B. (dead), Julia H. (dead), George M. D., Elizabeth (dead), Ellen Jane, and Margaret H.

Michael Roads was married to Mary Wilson. They had eight children; namely, William, Nancy, Thomas, Francis, Joseph, Julia Ann, Samuel, and Ida.

Levi Roads was married to Julia Ann Sunderland. They had five children; namely, Mina, Ioidan, Samuel, Rebecca, and Ropp.

Nancy Roads married John Stine. They had four children; namely, David, Nancy, Julia Ann, and William.

Approved August 7th, 1879, by Mary Wooden.

ELIZABETH PHILLIPS, DAUGHTER OF PHILIP POWELL,

Was born in Berks County, Pa., May 10th, 1784. She was married July 29th, 1819, to Mr. Charles Phillips, who was born in Lancaster County, Pa., April 2d, 1779. After their marriage they lived on part of her father's farm, in Mifflin County, where all of their five children were born. Two died in infancy.

Eli Phillips was born June 16th, 1821, and was married to Margaret Folk, of Hancock County, Ohio. They had four children, three of whom are dead. He is a plasterer by trade, and also carries on farming near Findlay, Hancock County, Ohio.

Elizabeth Phillips was born in 1823, and was married to Moses Fellers, son of Peter Fellers. They had three children, two of whom are dead. She died some years ago.

Catherine Ann Phillips was born October 9th, 1826. She was married to Petter Fetters, of Hancock County, Ohio, where they now live on a farm. They had thirteen children, six of whom are dead.

Charles Phillips and family moved to Hancock County, Ohio, in 1833. He bought forty acres of

land, built a house on it, and improved it. He was a plasterer by trade, and also a cooper, and worked most of the time at his trades.

Mrs. Phillips died September 29th, 1845, aged 61 years, 4 months, and 13 days.

Mr. Charles Phillips died January 11th, 1847, aged 67 years, 9 months, and 9 days.

Both are buried in Eagle Township, Hancock County, Ohio.

Approved January 1st, 1879.

SUSANNAH CORKLE, DAUGHTER OF PHILIP POWELL.

The history of Mrs. Susannah Corkle and family is very imperfect, as they never kept a family record; and as I have very little personal knowledge of the family, the history will of necessity be brief.

She was born in Berks County, Pa., in 1789, and was married, probably in 1809, to John Corkle, who was born in Berks County, Pa., about 1788, and was a soldier in the war of 1812–14. He went as a substitute, and remained until the close of the war.

For some years after their marriage they lived on her father's farm, in Mifflin County, Pa., where some of their children were born. They moved to Hancock County, Ohio, in 1837, where they remained ten years, and then moved to Mercer County, Ohio, where both parents died.

Mr. John Corkle died March 8th, 1859, aged 71 years.

Mrs. Susannah Corkle died July 19th, 1860, aged 71 years.

THEIR CHILDREN.

Sarah Corkle was probably born in 1810, and was married to Eli Thompson. They had one child, Rebecca Jane. They lived in Hancock County, Ohio.

Julia Ann Corkle was born about 1812, and was married to Benjamin Nickle. Their children are William, Anna, Charlotte, Mary Jane, Nancy, Franklin, Julia Ann, Samuel, Amanda, and John. They live in Mercer County, Ohio.

David Corkle's history will be found in Chapter XI.

Elizabeth Corkle was probably born in 1817, and was married to Randolph Wooden. They had three children. Mr. Wooden died, and his widow married Mr. Franklin Felker, with whom she had four children.

Joseph Corkle was born about 1827, and was married to Mary Jane Wade. They live in Cherokee County, Kansas, and have four children; one is dead.

Mary Corkle was probably born in 1823, and was married to Samuel Hamler. They had seven children.

Margaret Corkle was born in 1832, and was mar-

ried to Lewis Bowen. They live in Findlay, Hancock County, Ohio, and had four children, two of whom are dead.

John, Susannah, and Polly Corkle died in infancy.

Approved August 23d, 1879, by Margaret Bowen.

CHRISTINA BEATTY, DAUGHTER OF PHILIP POWELL,

Was born in Mifflin County, Pa., March 8th, 1796. In early life she was accustomed to hard work, both in and out of the house. She did not enjoy the privilege of going to school, but received sufficient instruction at home to learn to read. It is her greatest delight to read the Bible and obey its precepts.

When I was visiting at her house in February, 1879, she showed me some linen bed-clothes, in a good state of preservation, for which she with her own hands plowed the ground, sowed, pulled, broke, hackled, and spun the flax, and wove the yarn, when she was but seventeen years old. She has also some woolen coverlets more than ninety years old, which her mother made before Mrs. Beatty was born. It is a double coverlet, and the colors are red, white, and blue. It is of the double snow-ball pattern, with a beautiful border of white trees. It is in good condition, and the colors are almost as bright as when new.

She was married to John Beatty, who was born

in Ireland, September 10th, 1783, and came with his parents to America in 1786. Two years after they came to eastern Pennsylvania his father, while standing on a wagon-tongue one day, suddenly dropped between the horse and expired.

In 1812 Mr. Beatty entered the United States army of 1812–14, as a substitute for his oldest brother, and served six months. After his return he worked at the blacksmith trade in sundry places. During this time he became acquainted with Miss Christina Powell; and they were married February 20th, 1820.

In 1824 they moved to Stark County, Ohio, three miles north of Massillon, on the Canal Fulton road, where he bought over two hundred acres of land in the green woods. Between working in his blacksmith-shop and clearing he improved a large farm. He turned most of his attention to farming, and carried it on extensively.

He was permitted to live to a good old age—almost fivescore years. He was spoken of by those who knew him best as a peculiar man, industrious in all his engagements. He died of heart-disease, July 8th, 1878, aged 95 years, 2 months, and 28 days. He was sick only a few days. He was buried in the old Lutheran Cemetery, Jackson Township, Stark County, Ohio, where a beautiful marble-arch tomb-stone marks his last resting-place.

THEIR CHILDREN.

Samuel Beatty was born December 16th, 1820, and was married to Susan Val Tier Graham. They live on part of the old home-farm, which is now their own.

Mary Ann Beatty was born December 3d, 1822. She is yet single, and lives with her mother, helping to take care of the home.

Rosannah Beatty was born November 18th, 1824, and was married to John A. King, an attorney. They live in Napoleon, Ohio.

Elizabeth Beatty was born July 9th, 1828, and was married to John Michener. They live three miles south of Canal Fulton, Stark County, Ohio, on a nice farm, and have a pleasant home.

Ellen Beatty was born September 30th, 1830, and died in infancy.

Harriet Beatty was born September 9th, 1831, and died March 8th, 1852.

George Beatty was born March 18th, 1834, and died in 1836. He was choked to death by getting an iron screw in his windpipe.

Maria Beatty was born May 4th, 1836, and was married to John M. Butler. They live on a farm in Stark County, Ohio.

William Jackson Beatty was born December 18th, 1838, and died in October, 1841.

Jane Beatty was born —— 24th, 1841, and died in 1842.

The Beatty branch is not very numerous. The living and dead number only forty-three. They had frequent deaths in their families.

While I was visiting with some of them, in February, 1879, a lovely and accomplished daughter of John and Elizabeth Powell died at her grandmother Beatty's, at the age of twenty-eight years, of scarlet fever. Although my visit at that time was a very solemn one, and those dear friends were sorely stricken on that event, yet I believe there was a peculiar providence connected with my visiting just at that time. I was thus permitted to become acquainted with many of their neighbors, and learned much of the Beatty history. I could readily see the estimation in which they were held by their neighbors, and was told by several persons that aunt Christina Beatty was one of the good women of earth; that they had known her many years, being frequently in her company, and never knew her to be out of humor, or to speak an unkind word to her family or any one else; that she was always cheerful and happy.

In 1877 she slipped and fell on her porch, hurting her thigh, from the effects of which she is lame. Otherwise, she is as well as could be expected for a woman of her age. She lives in hope of a happy home beyond the vision of mortal eyes, when her work on earth is finished.

The Beatty branch are well spoken of by those

who know them. All those who are married have farms of their own, and are doing well. Their children are well educated; and some of them have graduated and are now teaching school.

Approved October 1st, 1879, by Mother Beatty.

ROSANNAH NORTON, DAUGHTER OF PHILIP POWELL,

Was born in the year of our Lord 1802, in Mifflin County, Pa., and was married to John Norton, jr., in 1819. John Norton, jr., who was the son of John Norton, sen., was born January 14th, 1796, in Mifflin County Pa., and died January 25th, 1866, aged 70 years and 11 days. He was buried at Newton Hamilton, in the south-west corner of the Presbyterian Cemetery, where a marble tomb-stone marks his last resting-place. He was a member of the Methodist Episcopal Church many years, and died in the triumphs of a living faith.

Mr. Norton lived in Mifflin County, threo miles north of Newton Hamilton, and was the father of ten children.

David Norton was born July 22d, 1821, and was married to Catherine Neise. They have six children.

Mary Ann Norton was born October 11th, 1822, and was married to James Wilson. They have one child.

George Norton was born November 30th, 1825. He enlisted in the United States army and went

to Mexico, where he died, November 21st, 1847. The supposition is that he was poisoned by the Mexicans.

Benjamin Norton was born July 6th, 1828, and was married to Ellen Robb. In August, 1878, his house took fire and burned down, with most of its contents. A few days afterward he, with his family, moved on the camp-meeting grounds near Newton Hamilton; and on Monday August 15th, 1878, he suddenly took sick, and died soon after the camp-meeting commenced.

Jacob Norton was born February 1st, 1830, and was married to Sarah Jane Ward. They have eleven children.

Samuel Withrow Norton was born December 25th, 1831, and was married to Mary Ann Gamble.

James Norton was born February 19th, 1836, and was married to Amanda Ward. They have eight children.

Rebecca Norton was born September 18th, 1837, and was married to George W. Haffly. They have one child.

Martin VanBuren Norton was born August 30th, 1840, and was married to Mary Elizabeth Melican. They have five children.

John Norton was born July 20th, 1844, and was married to Margaret Askin.

Mother Rosannah Norton is still living, and enjoys good health for a woman of her age. She

now lives in Hill Valley, Huntingdon County, Pa., with her daughter, Rebecca Haffly.

She is yet in possession of her wedding-dress, which she showed me. It is of white home-made linen, and was made up in ancient style. It would not be very enticing to the fastidious of the present age; but it is a neat relic of olden times, and shows how simple and plain, yet neat, they dressed in that day. She also has some coverlets made of wool, and some sheets and pillow-slips made of flax-linen more than eighty years ago. They are in a good state of preservation, showing that she must have been a good, careful housekeeper in early days. She had but few days of schooling, but can read some in the Bible, which is her daily companion. She is cheerful and happy. She is the youngest of Philip Powell's children, and is now in her seventy-eighth year.

Those of the Norton descendants who are yet living reside in Huntingdon or Mifflin counties, Pennsylvania. Nearly all are farmers, and are making a comfortable living. Although some have very hilly farms, yet all have an abundance to eat and wear, which goes to show that they must be energetic, industrious, and economical farmers. The larger number of the Nortons belong to the Methodist Episcopal Church.

October 1, 1879.

CHAPTER VIII.

Personal History of the Third Generation—Henry Powell—John Powell—Phillip Powell—George Powell.

HENRY POWELL, SON OF PETER POWELL,

Was born in Mifflin County, Pa., January 20th, 1803. He came to Fairfield County, Ohio, in 1814, where he was put to hard work, helping to clear up his father's farm. He was married February 12th, 1826, to Catherine Fellers, daughter of Frederick Fellers. Their children were, Josiah S., born, January 5th, 1827; Jacob C., born August 3d, 1828; Julia Ann (now Crites), born September 28th, 1830.

He and his family moved to Hancock County, Ohio, in the fall of 1832, on the land he had entered, where the following children were born: Peter Floid, December 6th, 1832; Oliver, November 21st, 1834; Elizabeth Jane, January 30th, 1837 (died in 1860); John Wesley M., February 13th, 1839; Elizabeth, December 17th, 1841.

Mrs. Catherine Powell died in 1842, and Mr. Powell was married again the same year, to Margaret

Myers. She was born in Pickaway County, Ohio. They had two children; namely, Henrietta (now Grubb), born March 6th, 1843, and Leah, born April 11th, 1844.

His second wife died September 18th, 1869, aged 64 years and 2 months; and October 5th, 1872, he married his third wife, Miss Amelia Whitelock. She was born in Stark County, Ohio, January 19th, 1813.

HENRY POWELL AS A FARMER.

Being trained in early childhood to industry and economy, when he married and commenced on his own account he very readily adapted himself to all manner of work on the farm. Wherever he could earn an honest penny he did so, and soon accumulated enough money, with what his father gave him, to go to Hancock County, Ohio, and enter 240 acres of land, on which he moved with his young family in 1832. They lived in a small cabin built of round logs, with a clapboard roof and puncheon floor. With his strong, steady nerves he soon opened up a farm and commenced to make money. After he had put up suitable buildings, and provided otherwise for the comfort of his family, he began to lay up money on usury, and lived comfortable and happy.

HENRY POWELL AS A MERCHANT.

Unfortunately his oldest son, Josiah S., who

was always different from his brothers, concluded that he had been "hopping clods" long enough, and would now turn gentleman, retire from the farm, become a city merchant, and live at ease. He went into a shoe store as clerk; and seeing how the money came into the treasury, he concluded that it would become him better to be the proprietor of the store himself, so that he might use the money that came in daily.

So he set himself to work, and persuaded his aged father to go in partnership with him in a shoe-store, claiming that it was a paying business, and arranging that his father should furnish the money and he would run the store. Being an easy, indulgent, and confiding parent, his father was persuaded to go into the mercantile business; and in 1855 they bought a shoe-store, and carried on business under the firm-name of "H. Powell & Son."

After doing business awhile in that line, Josiah thought a shoe-store was too small a concern for the strong and vigorous mind which he possessed; so they added a clothing-store. For some time they apparently did well; but after awhile a change came, and both fell flat to the ground. My mother used to say, "A bird will never fly so high but it will have to come down, if only for water."

Henry Powell not having sufficient education to keep the books, he intrusted it all into the care of Josiah, believing that he was honest, and would not mislead his father. He saw how the money

came in, but forgot that the purse had two ends—one where the money came in and the other where it went out. It was not many months until the lower end had the largest opening, and the leakage was faster than the income. The son then resorted to borrowing all the money he could in his father's name, but neglected to pay the debts already made. He spent the money in fast living, having married one of those "outlandish" women, whose chief delight was to have social company and a well-spread table, as well as to be dressed in fine silk dresses, made in the grandest style, and move in the higher circle. As she was a merchant's lady, her children had to be dressed accordingly; and Josiah readily came under a petticoat government. He took special delight in spending an evening in playing cards, smoking cigars, and sometimes drinking the social cup. But alas! the reckoning-day came with such a crash that it swept all before them, and left nothing which the strong arm of the law could take.

After the crash, in 1859, Henry Powell availed himself of the benefits of the law, and had reserved from his farm the old house and nearly seven acres of land, on which he moved, and worked hard to make an honest living. He was much afflicted, both in mind and body, and was sorely grieved over his misfortune and the fact that he had no means of paying his honest debts.

He died August 14th, 1879, aged 76 years, 6 months, and 25 days.

He had been a faithful member of the Evangelical Association forty-four years, and was the first man in the neighborhood to open his house for preaching. He was converted under the pastoral labors of Rev. A. B. Shaffer. A few days before his death he exhorted his children and neighbors to meet him in heaven.

Approved October 3d, 1879.

JOHN POWELL, SON OF PETER POWELL,

Was born in Mifflin County, Pa., May 24th, 1806. When eight years old he came with his parents to Fairfield County, Ohio, where he learned to do all manner of farm-work. He was married September 20th, 1826, to Polly Fellers, daughter of Henry Fellers. She was born December 25th, 1808. After their marriage they lived with his father, and farmed for him.

They were both confirmed in the German Reformed Church. He was very zealous in contending for a form of religion, but knew nothing of the power.

In 1834 they moved to Eagle Township, Hancock County, Ohio, where he had entered 420 acres of land. He went to work with a good will, and, with the assistance of hired help, soon opened up a large farm. In the course of time he built a saw-mill on a stream which flowed through the

farm. He farmed extensively, run the saw-mill when he had the water-power, and made considerable money. But in consequence of overwork and exposure to wet and cold weather, he became afflicted with dropsy, and for several years suffered much affliction. His wife also became sickly, and died April 23d, 1862, in bright hopes of heaven and a happy rest from all suffering.

About 1835 they were both convicted of sin and hopefully converted to God. They united with the Evangelical Association, under the pastoral labors of Rev. Mr. Bucks, late of Pennsylvania, a missionary to Hancock County, Ohio.

Soon after Mr. Powell's conversion he took an active part in religious matters, and became a faithful, zealous worker in the church. He was licensed as an exhorter, which office he held many years, and occasionally preached the gospel. He gave very liberally to the support of the gospel, the building of churches, the missionary cause, the Bible Society, and other objects of benevolence.

Brother and Sister Powell, soon after coming to Hancock County, Ohio, opened their house for preaching and religious services; and it remained the regular place for meeting until a church was built in the neighborhood. Many quarterly and protracted meetings were held in their house; and for several years the Evangelical Association held their annual camp-meeting on Brother Powell's land.

During these meetings they had many people to entertain and horses to feed, which they did cheerfully and with the greatest pleasure. Their table was always spread with an abundance of good things. There was always plenty for man and beast, and all were made welcome to their Christian hospitality.

September 15th, 1862, Brother Powell concluded to marry again, and chose Miss Rebecca Miller, a very fine Christian lady. She was born in Fairfield County, Ohio, December 25th, 1832. It is often said that there is but one good wife for each man; but I know that this is not true in every case. At least, I can safely say that John Powell has had two kind, Christian women, such as are not often excelled for piety, industry, and Christian patience.

He had no children with his first wife, but has three with his second; namely, Jeremiah, born June 26th, 1863; Amos, born July 17th, 1865; Mary Rebecca, born May 24th, 1871.

He concluded to sell his farm and retire from hard work. He moved to Findlay, Ohio, where he bought a nice house and lot, with convenient out-buildings, and lived on the interest of his money. He did not live long in town, however, until the desire for farm-life returned. So he bought another farm, south of town; but his health failed, and he was compelled to retire. For some eight years his health has been such

that at different times it was thought he would die. His mind occasionally becomes flighty, and he has in a measure lost his hearing. He does not enjoy the pleasure of the sanctuary as in former days; nor can he labor in the Christian work as he was accustomed to. He lives in hope of heaven, and has a longing desire to depart and be with Christ.

PHILIP POWELL, SON OF PETER POWELL,

Was born in Mifflin County, Pa., July 1st, 1809. He came to Fairfield County, Ohio, in 1814, and went to Hancock County, Ohio, in 1834. He was married February 22d, 1836, to Elizabeth Fetters, daughter of Peter Fetters. She was born December 25th, 1815. They had three children; namely, Joshua, born October 27th, 1836; Peter H., born July 17th, 1838; Simon, born July 21st, 1840. The latter now lives in Nevada.

Elizabeth Powell died March 6th, 1841; and April 15th, 1842, Philip Powell was married to Susannah Tussing, daughter of Christopher Tussing. She was born in Fairfield County, Ohio, April 20th, 1818, and came to Hancock, County, Ohio, where she was married. She had one child, Moses Powell, who was born February 19th, 1854, and died in March, 1854.

Susannah Powell died September 25th, 1857, after a lingering illness. In 1861 Mr. Powell was married to his third wife, Magdalene Feasle; and

on August 29th, 1866, he died, aged 57 years, 1 month, and 28 days. He and his wife were faithful members of the Evangelical Association. He now lies beside his two sainted wives in the Powell Cemetery, Eagle Township, Hancock County, Ohio.

It may be interesting to state how Philip became a shoe-maker. He had an impediment in his speech from childhood, which made it difficult for him to talk, being naturally timid. Although a sensible young man, he had but little to say in strange company, and especially to the fairer sex. The young men in his day, when they turned their attention to the young ladies, wanted fine boots to wear; so when Peter Powell's boys began to keep company with the "lovely ones," their father bought boots for all but Philip, thinking that as he was so shy of company he did not need any.

But Philip did not like that idea. He thought he had as good a right to wear fine boots as the rest of the boys, even if he did not "run after the girls." Seeing that his father would not buy him any, and having no money with which to buy them, he made up his mind that there was more than one way of getting a pair; so one day he asked his father for the leather to make a pair of boots. His father, having no thought of his son undertaking such a job, told him that if he would make them himself he might have the leather which he had on hand.

Philip said no more, but started off. He went to a shoe-shop, and watched a man making a pair of fine boots. Then he asked the man if he would be kind enough to lend him his tools a few days, as he wanted to make himself a pair of fine boots. The shoe-maker, thinking he would see some fun, told Philip he might have all he wanted.

So he took the tools and started home; and before his father was aware of it, Philip had his boots cut out, and was busy at work. In due time he had them done, and had the "good luck" of making a nice fit, which made him feel real proud. He was always ready to exhibit them, as they were really better than those the other boys had.

Philip made many pairs of boots after that, and for years had all the work he wanted. But as he enjoyed farm-work better than that of the shoe-shop, he devoted most of his time to the former.

GEORGE POWELL, SON OF PETER POWELL,

Was born in Bloon Township, Fairfield County, Ohio, March 30th, 1819. He was brought up on a farm, and was early accustomed to all the toils incident to a farmer's boy. As he did not have the privilege of attending school, his education was very limited.

He was married January 2d, 1842, to Sarah Ann Beatty, who was born in Northumberland County, Pa., March 28th, 1818. She was a daughter of Alexander Beatty. Her mother's maiden name

was Elizabeth Toner. Mr. Beatty moved to Fairfield County, Ohio, in 1822, on the farm adjoining Peter Powell's.

For some years after George Powell was married he farmed for his father, in Fairfield County, Ohio, where all his children were born.

GEORGE POWELL'S CHILDREN.

John Wesley Powell was born May 21st, 1844. At the age of eighteen he enlisted in Company I, 90th Regiment Ohio Volunteer Infantry, and served during the war. He was wounded in the shoulder at the battle of Stone River, Tennessee, and was disabled for military duty. He served in various hospital and guard duties, however, for ten months, and was then transferred to Company K, 5th Regiment Veteran Reserve Corps, Indianapolis, Indiana, to guard rebel prisoners. He was mustered out July 5th, 1865, and resumed his place on the farm.

He was married October 11th, 1866, to Isabel Courtright, daughter of Perry Courtright. She was born in Fairfield County, Ohio, May 13th, 1844. Her mother's maiden name was Sarah Harmon. Their children are Harmon Chester, born August 8th, 1867, and died August 26th, 1868; Abba Fredona, born March 12th, 1869; George Victor, born November 11th, 1873.

Henry Wilson Powell was born November 21st, 1845, and died July 18th, 1849.

Martha Jane Powell was born October 2d, 1847, and was married in 1868, to Lewis Smalts, son of Elias Smalts. His mother's maiden name was Mary Ann Showalter. They live in Hancock County, Ohio. Their children are Sherman Wilson, Alice Victoria, and Lydia Belle.

Mary Isabel Powell was born December 29th, 1851, and died February 7th, 1852.

Silas Homer Powell, was born March 10th, 1853, and was married July 31st, 1873, to Margaret Elizabeth Fellers. She was born in Fairfield County, Ohio, November 27th, 1853. Her father was Joshua Fellers, who was married to Rebecca Runkle. Mr. Powell's only child, Chauncy Wood, was born in Wood County, Ohio, April 4th, 1874.

Victor Alonzo Powell was born July 20th, 1855, and was married to LaVandee Sergent. She was born in Wood County, Ohio, April 7th, 1857. Their child, Frank Sergent, was born August 21st, 1878.

Chester Lawrence Powell was born November 10th, 1857. He lives at home.

Laura Belle Powell was born October 29th, 1860. She is at home.

George Powell and family moved to Wood County, Ohio, in 1873, where he bought a beautiful farm of 460 acres, two miles west of Portage. He has a very pleasant home, and is surrounded by nearly all his children. He has an abundance of fine and improved stock, and is well supplied

with the best and most approved farming implements, as his good crops plainly testify. He and his sons own 935 acres, all improved.

In 1853 he and his wife were awakened to a sense of their lost condition in sin, and sought Christ with all their hearts. After some nine months of earnest prayer they found the Lord precious to their souls, and joined the Church of the United Brethren in Christ, in which they still remain worthy members. All their children are members of the same church. They can truly say, "As for me and my house, we will serve the Lord."

Approved August 28th, 1879.

CHAPTER IX.

Personal History of the Third Generation Continued—Jacob Powell—Henry Powell—William Powell—Daniel Powell—Philip Powell—Mary Knight—Jonas Powell.

JACOB POWELL, SON OF JOHN PHILIP POWELL,

Was born in Fairfield County, Ohio, April 1st, 1809. He was one of the most extraordinary persons among the Powells, from his childhood until the day of his death. None, perhaps, were as peculiar in many respects as he; and perhaps none endured as much severe suffering.

There are many interesting incidents and anecdotes connected with his history. When a boy he was naturally very lively and full of sport, and was always ready to create merriment for the amusement of his associates, which sometimes led him into difficulty. But he always had a way of his own for getting out of trouble without any serious consequences to himself. By his peculiar tact and wise planning he would explain it all as meaning no harm, and thus get the good-will of his enemies.

I will give but one incident that occurred when he was a boy. He was always ready to show his activity in various ways, and would frequently climb to the top of the barn roof and stand on his head, with his feet extending in the air. On one occasion he took with him his younger brother, to teach him also to be bold and active. But the boy accidently fell through the roof, onto the thrashing-floor, providentially landing on a bundle of straw, which saved his life. Jacob immediately went down to see if his brother was hurt, and found him insensible. Supposing him to be dead, and not being willing to have it known that he had a hand in the matter of leading him into danger, he immediately left the barn at the back door, and went to the woods. He remained there until evening, and then returned home, as though he knew nothing of what had occurred during the day. But when he saw that his brother was not hurt, his joy could not be told.

Early in life he was inclined to be industrious, and wanted to perform the labor of a man when he was but a boy; and at the age of fourteen he could do as much as any ordinary person, at any work pertaining to the farm. He was very handy at all kinds of labor, and succeeded well in whatever he undertook. His special delight, however, was in the lumber-mill, in which he often worked day and night for several days in succession. His

earnest zeal for work only ceased when he was compelled to stop by severe affliction.

He was an ardent lover of that which is good. He was a well-read man, and took great delight in ascertaining the passing events of the country. He spent much of his time in reading and studying the Bible and encouraging the interests of religion. Although not a professor himself, yet he was active in leading others to Christ.

He has often cheered the heart of the author by explaining the Scriptures, and urging him to be diligent in the holy ministry, endeavoring to impress the truth upon the mind of the sinner. He said, "Oh, do try to plead with the poor sinners with all the love and zeal possible, that they may come to Christ and be saved."

He was a special subject of deep conviction. God in a peculiar way called him by the strivings of the Holy Spirit and by dreams and visions. But he resented them all; not because he wished to be rebellious toward God, but from an inward fear that he was too unworthy, and could not live as a Christian should.

He was also the subject of special prayer by the Christian people who knew him. Many efforts were made to persuade him to yield, and trust Christ for salvation. On one occasion, while attending a camp-meeting, the ministers and members surrounded him and knelt in prayer. When he was on his knees they felt assured that they

now had him safe—that he would yield and seek religion. But they forgot that they should watch as well as pray; and while they closed their eyes in fervent prayer, Mr. Powell, thinking it rather a warm place, crawled out from among them very carefully and left for home. After the good people had prayed some time, they looked to see what effect it had upon the young man; but to their great surprise he was not to be found anywhere on the camp-ground.

He was married October 14th, 1838, to a precious young Christian lady by the name of Leanah Grove. After their marriage they moved to Hancock County, Ohio, where he had land and a saw-mill, and where they have ever since lived. All their children were born here.

Several years after his marriage he made up his mind to become a Christian, but concluded to seek Christ secretly, as did Nicodemus. He resolved to pray each day while he lived, and commenced at once. Being alone at home, he went up stairs to pray. Just as he knelt he thought he heard a rap at the door. He immediately arose and went down to see; but no one was to be seen or heard. He then concluded to go to the barn; but no sooner did he get on his knees than he thought he heard some one coming in. He quickly looked around, but could see no one. He then went to the woods, where he was again chased from his knees by hearing a foot-step in the brush behind

him; but when he looked, no one was to be seen. Finally he concluded to find some secluded spot, where no one could find him; and if he heard any noise he would continue to pray until he had told the Lord all. He found a secluded spot; but no sooner did he commence to pray than he again heard the same foot-step behind him. This time, however, he continued to pray; and from that time on he was never thus disturbed.

He continued his secret devotions to God for years, praying that he might become a true Christian. But he did not obtain the pardon of his sins until some months before his death. He then received a clear evidence of his acceptance with God, and could in confidence say that his Redeemer lives, and that when his sufferings are ended he can rest in peace.

He was a benevolent man. He did much for the poor, and gave of his money to the support of the gospel, and to the Bible society. He was always willing to give according to his means, often saying that what he gave to objects of benevolence was only loaned to the Lord, and would be repaid, with good interest.

When about forty years old a little pimple appeared on the left side of his nose, just below the eye. At first it was no larger than the head of a pin, and contained yellowish water, which caused an itching sensation. When the water was removed, he felt no more of it until the next change

of the moon. Then the little pimple would again appear. But it did not seem to enlarge any for about ten years, when one of those traveling humbug doctors came along and stayed all night with Mr. Powell. The doctor told him it was a cancer, and said he could soon cure it. Mr. Powell permitted him to experiment upon it; but, to the sorrow of his heart, he learned that the man did not understand what he professed, and only gave him a sore nose.

It then became a sore spot. A hole about the size of a common pea was eaten into the flesh, and remained so for the space of seven years, when it became a running cancer. It was very painful, and soon began to spread over the nose. Different medical men were applied to, but of no avail.

After some seventeen years' standing, it commenced to spread very fast, and in two years' time had eaten all the flesh from his face. His eyes were eaten out of their sockets, and his nose and lips were entirely gone, while his tongue lay bare against the roof of his mouth. All he eat for about a year was what his kind wife could put down his throat with a spoon.

After it had eaten all the flesh from his face, except a little on the right side of his chin, it eat off an artery under the left ear, and he bled to death, on the 20th of April, 1870, aged 61 years and 20 days. It was about twenty-one years from the

time of its first appearance until he died. He remained conscious to the last.

Mr. Powell had a son who was perhaps one of the most singular persons to be found anywhere. When the child was born, and until he was ten years old, nothing seemed to be wrong with him. The first that was noticed was an occasional twitching of the fingers, which became more frequent as the child grew older. After some months it became so severe that the child had spasms. Medical aid was resorted to, but seemed of no avail. It continued to become more frequent and severe, affecting different parts of the body, and sometimes causing the child to suddenly fall. As he became older the effects were more severe, so much so that there was not a moment when the boy was awake but some part of the body was in motion.

When a spasm came on, if he leaned a little forward it would throw him on his face, and if he leaned backward it would throw him on his back. He frequently hurt himself very much by falling. I once saw him fall against a stove and receive a cut under the chin extending through to the tongue, and causing the blood to flow freely. His head was at times full of wounds, caused by falling. His parents made a thick cotton bandage and placed it around his head; but this did not fully prevent him from getting hurt.

By the advice of the doctor they had a cage

made, in which he could not fall, but had plenty of room for exercise. In this he was kept more or less every day, from the time he was about ten years old until at the age of eighteen, when he had a spell of sickness which quieted him some.

The parents then had a small room prepared for his special convenience and comfort. But when awake he was always in motion, either dancing, screaming, laughing, motioning with his hands or feet, shaking his head, or twisting his body. They frequently let him out of the cage, when there was some one to watch him. But as soon as he gained his liberty he would begin to run; and as his head was drawn to one side he always went round in a a circle. During the summer they often let him run in the door-yard, where he had a regular beaten path, and seldom stepped outside of it. If he awoke at night, he would immediately jump out of bed and run around the room. He had a certain circle in which to move, and would sometimes run for an hour or two and then go to bed and be quiet the remainder of the night. All that was necessary was for the parents, before retiring, to see that no chair or other obstacle remained in his regular circle.

At the age of twenty he took the chills and fever, and was sick for some time. This had the effect of quieting him some; and on the morning of November 29th, 1862, he was found dead in his bed, aged 21 years, 1 month, and 21 days. He is

supposed to have died with a spasm. The parents did all in their power for his comfort. He lost the use of his mind. He never could talk intelligently. Much medical aid was employed, and many noted physicians came from different parts of the state to see him. There were a variety of opinions; yet all admitted that they had never seen nor read of such a case. The real cause will forever remain a mystery.

Mrs. Leanah Powell was born in Rockingham County, Virginia, June 7th, 1819. In 1834, soon after coming to Ohio, she was converted, and united with the Evangelical Association, in which she has ever since remained a worthy member.

She is truly one of the good women of the church of Christ. She endured much sorrow during the long, weary years of her son's severe affliction, as well as that of the companion of her youth; and since their death she has suffered much. But in it all she has an abiding confidence, knowing that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

During all her sorrow she has ever been kind and affectionate to the afflicted, and waited upon them with the greatest care and patience. Sweet will be her peace when she enters the glory world, where she will rest from her labors, and her works will follow her.

THEIR CHILDREN.

William Allen Powell was born October 7th, 1839; Samuel, October 8th, 1841; John Wesley, March 18th, 1843; Ezra, October 11th, 1846; Sarah Ann, October 12th, 1854; Jacob Edward, September 30th, 1857. They all live in Hancock County, Ohio, except Ezra, who lives in Kansas.

Approved October 1st, 1879.

HENRY POWELL, SON OF JOHN PHILIP POWELL.

Mr. Henry Powell was another of those extraordinary Powells, from the fact that he had such peculiar talents. Although brought up on a farm, yet he had no special inclination to be a farmer. From his childhood he had a taste for paintings, pictures, and musical instruments, and was very fond of music. During his spare moments he was either making or playing upon some instrument, painting pictures, or making ornamental letters.

His father saw that he was not "cut out" for a farmer, for two reasons; first, he had a delicate constitution; second, his inclinations plainly showed that he had other tastes and talents.

At the age of eighteen his father permitted him to go to Lancaster, Ohio, to learn the chair-making trade and painting. But he soon lost his relish for making chairs, and turned his entire attention to the pencil and brush; and having considerable practice in making pictures in water-colors, he commenced painting portraits.

He first put out his shingle as a professional man at Columbus, Ohio. He made the portraits large enough so that they could be put in a frame 8 by 10 inches, and covered with glass, for which he charged $1.50. He succeeded so well that he had plenty of work. But knowing that pencil-work was liable to fade, he concluded to turn his attention to oil-painting, and soon became an expert. He painted them in any position or style desired, either standing or sitting, or only the upper portion of the body.

Up to this time he had never taken any lessons in portrait-painting. All he knew he learned by his own skill and practice. He now concluded to go to Cincinnati and take lessons from a learned artist in that city, and made an engagement to that effect. At the close of the eighth day his preceptor told him that he could do no more for him; that he was now a far better painter, and knew more about paint, than he did; and that he considered him the best qualified painter in Ohio.

He then went from city to city, and devoted his time to portrait-painting. He visited many of the leading towns of Ohio, and always had plenty to do. His charges were usually from ten to fifty dollars; but from some he realized a hundred dollars. He was considered one among the best in Ohio. By looking at a person he could paint his picture so life-like that at a short distance it would

be difficult to tell the picture from the living reality.

HIS MYSTERIOUS DEATH.

Mr. Powell made it a rule to visit his parents and friends in Fairfield County, Ohio, once every year. The last time he came home was in the fall of 1833, when he left for Cincinnati and Kentucky. He was at sundry places during the next year, and at the time he was expected home again he did not come.

A letter was sent to the post-office at Lancaster, Ohio, by Charles Dolbot, of Millersburg, Kentucky, stating that a young man by the name of Henry Powell, a portrait-painter, whose parents reside six miles north of Lancaster, came to his house, took sick, and died, and requesting the post-master to send the letter to his parents. When his father read the letter, he exclaimed, "That must be my son; I will go and see the certainty of it," and started the same day. When he enentered the room Henry had occupied, and saw the pictures, brushes, etc., he was so overcome with the sad reality that it was his beloved son, that he gave vent to his feelings, and wept as only a kind and tender father could over a dear child.

THE PROBABLE CAUSE OF HIS DEATH.

His father then made inquiry as to the cause of his sickness and death, and obtained the following

facts from his landlord and the attending physician: Henry Powell came to Millersburg about three weeks before his death, in company with another portrait-painter. The two, it seemed, were in partnership. One night Henry took suddenly sick, and continued to grow worse until the seventh day, when he died. The symptoms were those of poison; but whether it was administered by his partner, or inhaled from the paint they used, the doctor would not say. His partner left for parts unknown the day Henry took sick; and the supposition was that he took with him all that was valuable, as all the money Henry had when he died was half a dollar, found in his pantaloons pocket.

Mr. Henry Powell was born in Fairfield County, Ohio, March 1st, 1811, and died March 29th, 1835, in Millersburg, Kentucky, aged 24 years and 28 days. In the vigor of life, he was thus unexpectedly cut off in the midst of a grand and prosperous future. He was a beautiful young man to look upon, and was also intelligent and well-behaved. He was beloved wherever he went, and was a special favorite among the young ladies. He was a natural genius; a peculiar Powell.

Approved December 5th, 1879.

WILLIAM POWELL, SON OF JOHN PHILIP POWELL.

To write the true history of William Powell as it should be written, I could wish for the wisdom

of Solomon, the pen of Job, and the poetical style of a Milton. But as I am not in possession of either, I will make the effort with such as I have. The greatest trouble is to know just what portion of it to write; for it is certain that I dare write but a small fragment of his life and labors. It would require a large space to write it all, as his life is made up of many rich and interesting incidents, especially his Christian experience, which is very interesting and worthy of being written in language more eloquent than I possess.

In making the effort I fear I will be much as my wife says I am when I go to the meat-shop to buy beef. I sometimes get more bone than meat; and when my wife asks me why I buy so much bone, I tell her that I did not notice the bones, but looked at the meat, and bought what I thought she liked best. As I can not use it all, I will select what I believe to be the most interesting.

William Powell was born in Fairfield County, Ohio, April 4th, 1813. When he was twelve years of age his oldest sister, Sallie, was married; and as there were five boys born in succession after Sallie until Betsy was born, who was but eight years old when Sallie was married, her mother had but little help in the house.

Mr. Powell told his wife that she might select any one of the boys to remain in the house and help her do the work. She selected William, as he was naturally genteel and of good disposition,

who became "Bridget in the kitchen," and was learned in all the arts of the parlor, kitchen, and laundry. Being very apt to learn, he soon became initiated in all manner of house-work, and was equal to any Irish Bridget that ever adorned the kitchen. He could cook, bake, iron, and mend clothes as well as any kitchen lady. He spent the greater portion of his time at house-work and tailoring until the age of twenty-one.

He was married August 22d, 1834, to Hannah Tussing, daughter of Christopher Tussing. She was born in Fairfield County, Ohio, August 23d, 1816. Christopher Tussing's two oldest children were boys, after whom they had five girls in succession; and when one of his boys got married, he thought his help on the farm was not equal to the help his wife had in the house, and concluded to have one of the girls "turn plow-boy." So he selected Hannah; and for some years before her marriage she performed the work of a farmer's boy, and did very little house-work. She was a stout, hardy girl, and was always willing to work. She soon learn to plow, mow, hoe corn, and reap wheat as well as most any young man. She did not need to step out of the way for any one.

I will give an account of a day's work she did, to show how quick she was. It was the custom when plowing corn to hoe it by hand. One day Hannah had to hoe four acres which her brother had plowed. She wanted to go four miles to

prayer-meeting that evening, but could not go unless she first hoed the corn. So in the morning she concluded that the corn should be hoed, and she would go to prayer-meeting that evening; and she did hoe every hill in the field, and then walked every step of the way to prayer-meeting.

As William was trained to be "Bridget in the kitchen," and Hannah to be "plow-boy," when they were married William was the best cook and Hannah the best farmer. Yet they were so good and kind to each other that they never quarreled as to who was the best, but in happy unison of love advised and assisted each other. William became a good farmer, and Hannah a good housekeeper; and in times of sickness either one could readily take the place of the other.

THEIR CHILDREN.

Susannah Powell was born September 22d, 1835, and was married to Isaac Harpsler. They live in Wyandot County, Ohio.

Christian Powell was born June 14th, 1837, and was married to Mary Ann Hass. They live in Wood County Ohio.

Elizabeth Powell was born May 19th, 1839, and was married to John Kraft. Both are dead. He died in the army.

Mary S. Powell was born October 1st, 1841, and was married to Horace Kraft. They live in Pickaway County, Ohio.

Peter Powell was born March 4th, 1844, and was married to Olivia Brayton. They live in Hancock County, Ohio.

Abraham Powell was born in 1846, and died in 1847.

Harriet Powell was born in 1847, and was married to Samuel Kraft. They live in Montgomery County, Ohio.

Caroline Powell was born in 1849, and died probably in 1854.

Amanda Powell was born February 8th, 1853, and was married to James Brayton. They live in Hancock County, Ohio.

Hannah Jane Powell was born August 29th, 1855, and was married to John M. Morris. They live in Benton Ridge, Ohio.

MR. POWELL'S RELIGIOUS LIFE.

At the age of sixteen Mr. Powell was awakened by the Holy Spirit and the preaching of God's word to a sense of his lost condition in sin, and his great need of the saving grace of God; and he resolved to become a Christian. At a protracted meeting held at John Miller's he came to the "anxious-seat" to seek the salvation of his soul, and in humble penitence sought the Lord, but did not find him. From that ever-memorable evening he continued to seek him whom his soul desired to love. He went to meetings far and near; and whenever an opportunity was given to peni-

tents he went to the altar of prayer and inquired of many, "Saw ye him whom my soul loveth?" But for some cause, unknown to him, he did not obtain the blessing. He continued to seek for about eighteen months; and such was the deep distress of his soul that he had no rest by day or by night. He prayed and wept, and often could neither eat nor sleep. In his great agony he saw in a vision a man coming to him, saying, "Son, give me thy heart." He immediately accepted the offer of mercy, and at that moment realized the joy of forgiveness, and was made happy in God, the Rock of his salvation.

HIS PECULIAR TEMPTATION.

He was the first among the young Powells, and also among the young people in the neighborhood, to embrace a heart-felt, Holy-Ghost religion, and consequently had his share of persecution. One of the trials he at first endured was of a peculiar nature. I will give it as near as I can remember, after the lapse of fifty years. I was an eye and ear witness at each time.

His brother Jacob, who was four years his senior, did not then profess religion. He was present when William came to the altar of prayer, and saw the great agony of soul under which he labored. Several days afterward he talked to William on the importance of being religious, and, among many other good things said, "O William, for God's

sake, and for your soul's sake, never give up. Seek on; the blessing will surely come. If I had the start you have, I would rather die than give up. You just seek on, and pray every day in secret till you find." Thus he frequently spent hours in encouraging William to seek on until he obtained the blessing.

But when William was converted, then Jacob became his worst tormenter. In his own peculiar manner he tried William's faith in various ways; and if remonstrated with he would reply, "Don't you know that you are to be tried like gold that passes seven times through the fire?" and, "If I do it, no one will need to; and if your religion is good, it will only make it shine brighter."

One evening while in bed he tried William's faith beyond all endurance. He kicked and pinched him and pulled his hair until he was overcome, and began to cry, and prayed aloud that God might give him special grace in this hour of need. Jacob, realizing that he had carried his persecutions too far, immediately went to work to restore the injury he had done. He put his arms around William's neck in the most affectionate manner, and begged pardon, saying, "O Billy, don't cry so. Do you not know that I am the best friend you have. I do not want to harm you; I only wanted to prepare you for the trials of life. You know, they that would live godly in Christ Jesus must suffer persecution. I only wanted to harden and

prepare you for them, so that when they come from your enemies, you will be the better prepared to meet them. Now be still, and don't cry any more. The Lord has promised to give you grace according to your day and trial." Thus he continued to talk, and to repeat the most precious promises he could think of, until William, in the simplicity of his soul, commenced to laugh again. But never afterward did Jacob attempt to try his faith.

MR. POWELL'S TEMPTATION.

For several years after his conversion he enjoyed the blessing of perfect love; and such were the rich manifestations of God's love that he frequently gave vent to his feelings, and shouted loud hallelujahs to God in the sanctuary. Frequently when leading in prayer in the church his mind took hold upon the throne of God, and he continued to pray until it seemed that he drew heaven down in the midst of the people. One of the older members, who always had something to say about others, but who up to that time had not experienced the pardoning love of God in his own heart, thought the young man was too noisy, and made a remark to that effect. This so worked upon him that he concluded to keep quiet in church. So the next time he went to meeting he quenched the Spirit; and the result was that he fell into a dreary temptation. For some months the dark

cloud overshadowed his spiritual sky; and in the deep distress of his soul he cried unto God to deliver him. One evening it appeared as though some invisible one said to him, "Go to Jesus, and tell him all about it." He then retired in secret prayer, and did tell Jesus. The dark cloud gave way, and the Sun of Righteousness shone with all the brilliancy of glory. He has never since forgotten it, as it taught him a useful lesson.

It is now more than fifty years since he commenced to serve the Lord. During that time he has passed through many sore afflictions, and several times was not expected to live. Once he became unconscious, and remained in that state six days; and all that he now remembers occurring during that time was a man like one of the "holy ones" coming to him and saying, "Be not afraid. If ye die, ye shall live again—not in this world, but in the world to come." This he remembers very distinctly, though it happened about thirty-five years ago. Thus far God's grace has sustained him; and he retains a bright hope of heaven and eternal life.

In consequence of much affliction his beard is as white as snow, and makes him look at least five years older than he really is. It also gives him the appearance of an ancient patriarch.

Mrs. Hannah Powell embraced the Savior and united with the Evangelical Association in her sixteenth year. She was a devoted Christian lady

many years. She was finally taken down with consumption, and, after lingering some months, died April 15th, 1859.

After their marriage they moved to Hancock County, Ohio, on the farm he now occupies, which his father entered for him in 1829. They were among the first settlers on Tawa Creek. They immediately opened their house to all God's ministers who desired to preach in it. The Evangelical Association organized a society there, of which Brother Powell and wife were worthy members; and in the course of time all his children became members of the same church.

MR. POWELL'S SECOND MARRIAGE.

In the fall of 1859 he married Mary George, a fine Christian lady, who was born in Mercer County, Pa., January 15th, 1818. They had one child, which died when nineteen days old. Mrs. Mary Powell was converted in 1849, and is a member of the Evangelical Association. Brother Powell and wife enjoy themselves, but are beginning to feel the infirmities of old age. Still, they do their own work.

Approved August 1st, 1879.

DANIEL POWELL, SON OF JOHN PHILIP POWELL,

Was born in Fairfield, Ohio, May 19th, 1815. One day, when about two years old, he fell into a spring four feet deep; and when his mother found

him he had sunk to the bottom. He was taken out for dead; but the parents did all they possibly could to restore him. As there were no doctors in reach, they called in a number of their neighbors and worked with him for the space of three hours; but no signs of life were seen.

One old German in the crowd said he had heard it stated in Germany that by taking a bunch of hair from behind the mother's ear and burning it by the blaze of a lard-lamp under the nostrils, the breath of a drowned person can be brought back. They immediately tried the experiment; and the instant the smoke of the burning hair reached the nostrils of the child he began to sneeze, and was finally restored.

Daniel Powell was naturally timid from childhood, and had but little to say to strangers, although he is intelligent, and will talk freely when acquainted. He always was modest, unassuming, moral, kind, and obedient to his parents.

He did not embrace religion until some time after his marriage, when he was converted and became a faithful Christian. Although he is a man of few words, yet his pious example exerts a good influence in the community. He is one of those economical farmers who always have plenty around them, and delights in entertaining Christian company. He is kind to his family, and endeavors to give his children as good an education as his circumstances will allow. He is benevolent, and

does much for the church. Having a large family to provide for, he has always worked hard when able; but he has been much afflicted with rheumatic pains in his limbs, caused probably by overwork and exposure to cold and wet weather.

He was married to Elizabeth Rouch. Her funeral services were conducted by Rev. A. W. Holden, April 17th, 1879. He preached a sermon from Revelation xiv. 13, after which her remains were interred in the cemetery on the western bank of Tawa Creek, Union Township, Hancock County, Ohio. I will here give her obituary notice, which appeared in the *Religious Telescope*, as it is full of interest to the family:

Elizabeth Powell was born in Fairfield County, Ohio, February 12th, 1821, and died in Hancock County, Ohio, April 15th, 1879, aged 58 years, 2 months, and 3 days. She was a daughter of Bro. John Rouch, late of Covington, Miami County, Ohio, and was married to Daniel Powell, December 13th, 1840. She leaves a husband, twelve children, all of whom are grown up to manhood and womanhood, and fifteen grandchildren. Two children and one grandchild precede her to the heavenly land. Her family connections comprise a large and extensive circle of friends, who are living in several states of the union. In her sixteenth year, at a camp-meeting held on Bright's camp-ground, in Fairfield County, Ohio, she embraced religion and united with the Evangelical Association, of which she remained a member about six years. At this time her husband was

hopefully converted, and both of them joined the church of the United Brethren in Christ, of which she was a consistent member about thirty-seven years. With her husband and two children she immigrated to Hancock County in 1844, when the country was very new, and endured the many hardships attendant upon pioneer life. She was a faithful companion, an affectionate mother, a good neighbor, and, above all, a true Christian. Her house was emphatically a house of prayer. Her home was a pleasant place for ministers of the gospel, as many of them will attest. To all she was hospitable and kind; and in her departure all feel bereft of a friend. She could have adopted the language of the Apostle Paul, and said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." May the divine blessings comfort the hearts of the bereaved family.

A. W. HOLDEN.

THEIR CHILDREN.

Emanuel Valentine Powell was born April 29th, 1842, and was married to Catherine S. Boyer. They had two children.

Mary Ann Powell was born December 2d, 1843, and was married to Abraham Foltz. They have had ten children, and live in Wood County, Ohio.

John Henry Powell was born October 26th, 1845, and was married to Frances L. Smith. They have three children, and live in Concordia, Mo.

Elizabeth Powell was born April 26th, 1847, and died September 9th, 1852.

George Washington Powell was born September 30th, 1848. He is a physician, and resides in Moriah, N. Y.

Jonas Powell was born October 29th, 1850, and was married to Caroline Walter. She is now dead. They had one child.

Sarah Jane Powell was born June 26th, 1852, and was married to Joseph Bender. They live in Calhoun County, Michigan.

Lovina Powell was born November 21st, 1853, and was married to Aaron Double. They have two children, and live in Indiana.

Lydia Ellen Powell, was born May 11th, 1855, and was married to George Wisler. They have one child, and live in Iroquois County, Ill.

Harriet Olivia Powell was born September 6th, 1856. She lives at home.

Louisa Powell was born November 18th, 1857. She lives at home.

Catherine Powell was born June 18th, 1860. She lives at home.

William Clement V. Powell was born June 27th, 1863. He lives at home.

These Christian parents early taught their children the importance of becoming religious; and the result is that nearly all of them make an open profession, and are worthy members of church.

Approved October 1st, 1879.

PHILIP POWELL, SON OF JOHN PHILIP POWELL,

Was born in Pleasant Township, Fairfield County, Ohio, April 21st, 1823. It may truthfully be said that he is a peculiar Powell in many respects. When a child he was afflicted, and never became entirely healthy. He always had a tender constitution. For some years his lungs were so affected that he could not endure hard work, and was in a great measure permitted to do as he pleased and work when he felt like it.

When he was a small boy he would take his breakfast in the summer on an apple-tree which stood in the door-yard. As soon as the apples began to ripen he would get up early in the morning, climb an apple-tree, and eat as much of the fruit as he desired; and then he would eat nothing more that morning. And no amount of coaxing, scolding, or whipping prevented him from going on the tree as long as there were apples on it.

He was not very rugged; and being a natural genius, he soon learned to use his father's carpenter tools, and devoted much of his time to making his own playthings, such as little wagons, sleighs, and other things. When he grew up to manhood he wanted a buggy of his own, but did not have the money to buy one; so he concluded to make it. The first thing he did was to get out the spokes. He then went to a buggy-shop and

watched a man dressing spokes, and went home and dressed his. He then got out other material and again went back to the shop and looked on. Thus he continued on from one thing to another until his buggy was completed. He liked the work so well that he continued making buggies some years, and had all the work he could do.

Being one of the peculiar Powells, he naturally became more and more inclined to the farm, and step by step went into the pursuit of an agriculturist. He has now closed his shop, and devotes his entire time to farming.

He embraced religion and became an active member of the United Brethren Church when young, and for some years filled the office of class-steward. In his own singular way, he always succeeded in raising the assessments made on his class. He was also secretary of the Sunday-school.

He remained at home with his mother after his father's death, working at his trade and assisting some on the farm. He had charge of the lumber-mill until 1856, when he moved to Hancock County, Ohio, taking his mother with him to keep house, where he now lives. As he is not a very rugged man, being the smallest of all his brothers, he has to take his time in laboring; but there is no man in the community who keeps at his work more steadily than he.

He was married December 25th, 1859, to Rebecca Jane Bartoon, a young "school-marm." She was

born in Fairfield County, Ohio, May 10th, 1839, and came to Hancock County, Ohio, where she was married. They have three children; namely, Florence Emma, born February 22d, 1861; Emery Albert, born August 24th, 1863; Homer Grant, born January 29th, 1869.

Their children are not very numerous; but what they lack in numbers they make up in beauty and industry. Florence Emma is a sweet singer, and plays very nicely on the organ, in which grandfather takes so much delight. She also understands housekeeping, as well as fancy and ornamental work.

Although Rebecca Jane Powell was educated for a "school-marm," and has taught several terms, yet her mother also instructed her in the duties of the parlor, kitchen, and garden. She always has a well-filled garden, which helps to adorn the table; and the beautiful flowers in the door-yard send their sweet fragrance through the parlor and adjoining rooms.

Mr. Powell has a beautiful farm of 180 acres, east of Tawa Creek. His father entered it for him in 1829–30. It is partly clear and under cultivation, and embraces a beautiful green grove, which he leased to the Methodist Episcopal Church for eignt years, as a camp-meeting ground. It has also frequently been used for Sabbath-school picnics, and is the place where the Powell families held their first grand reunion, in 1878.

As this Philip was named in honor of his father and grandfather, and is the third Philip in descent of this peculiar Powell family, it may be interesting to show the advance of improvements in this short space of time, as well as the difference between the two localities in which they lived.

THE DIFFERENT LOCALITIES.

Philip No. 1 lived on a hilly and stony farm, which he could plow only one way. Every time he went across the field he had to change his plow, and go back in the same furrow. And even then he met with many obstacles, such as stones and rocks. The ground was a hard, gravely clay, and difficult to plow.

Philip No. 3 has a beautiful, level farm, with no stones or stumps to hinder; and he can plow around the fields any way he sees proper. The soil is loose, mellow, and easy to plow.

THE DIFFERENCE IN HOUSES.

Philip No. 1 lived in a little log-cabin, at the foot of a hill. It consisted of one room, which contained all the beds, kitchen utensils, and all the other household goods. All the family and visitors had to occupy the small, compact space of one room.

Philip No. 3 has a large double-ell brick house, 18 by 36 feet one way, and 18 by 48 the other, with a good stone basement 8 feet in the clear

under the entire house, and divided into four departments. The house is two stories, and contains eleven rooms and six wardrobes. Each room has its own furniture and adornments; and each of the inmates can occupy a separate apartment.

THE DIFFERENT SCENERY.

Philip No. 1 lived among the hills and mountains. He could not see much of the surrounding country. Even if he had climbed to the top of his house he could not have seen more than one or two neighboring houses, and no church or school-house was in sight.

Philip No. 3 has his house on the most elevated spot on the farm; and it has a stairway running to a cupola on top of the house, from which he has a fine view of the surrounding country for miles. He can see many towns, and beautiful churches with spires towering heavenward, as well as the neat school-houses which adorn the country along Tawa Creek.

THE DIFFERENT MUSICAL INSTRUMENTS.

Philip No. 1 and family were seated around a gloomy fire-place during the long, dreary winter evenings, with no light but that made by throwing a pine-knot on the fire. They had no books or newspapers to read, and no music but the monotonous hum of the spinning-wheel, which was

constantly kept in motion by the female inmates of the lonely dwelling.

Philip No. 3 and family can sit by a beautiful parlor-stove, with the room illumined by a globe-lamp filled with oil from the Pennsylvania oil-wells. The men enjoy the long winter evenings in reading the news of the day, or some useful book, while the women have their magazines and interesting books, or can play upon the organ. All unite in singing the beautiful songs of Zion, after which they kneel in devout prayer and offer their evening sacrifice.

THE DIFFERENT SUNDAY SCENERY.

Philip No. 1 and family had no church or Sunday-school to attend on the Sabbath. They had to enjoy the day among those lonely hills as best they could. In the winter the roads were frequently drifted with snow from five to ten feet deep, so that they were shut in from all outward communication.

Philip No. 3 and family can take their family conveyance on the Sabbath and go to Sunday-school and prayer-meeting, and also hear a good gospel sermon at one or the other of those beautiful temples of worship by which they are surrounded.

Approved October 1st, 1879.

MARY KNIGHT, DAUGHTER OF PHILIP POWELL,

Was born in Pleasant Township, Fairfield County, Ohio, March 18th, 1825. In early life she was convicted of sin, and felt the need of a pure heart. She often felt a desire to become a holy child of God, but thought she could not find the Savior except in the church or at some revival-meeting. She had a great desire to attend a camp-meeting, but did not wish any of the family to be present, unless it was John. So she went to camp-meeting in company with her brother John, September 14th, 1839. That evening she was under deep conviction, and went to the "mourner's-bench," but did not find peace to her troubled soul. During the hour of prayer the next day, in Father Bish's tent, she again knelt at the altar of prayer, and for some hours earnestly sought "him of whom Moses in the law and the prophets did write." She finally laid hold upon the promise of God; and while looking unto Jesus for salvation it seemed that she saw him standing with outstretched arms, and bidding her to come. As she thus looked upon him, she saw blood flowing from his divine body to her soul, and a light issuing from him to her heart. She became overwhelmed in the fullness of the love of God, so much so that she felt as though she had wings; and in holy ecstacy of joy she gave vent to her feelings by shouting loud hallelujahs to God and

the Lamb. She constantly enjoyed a rich feast to her soul, and had a bright assurance of her acceptance with God.

HER TEMPTATION.

Some months after her conversion she was very severely tried by the adversary of her soul; and such was the agony of heart in wrestling with the tempter that her appetite failed—she could not sleep, and did but little work. She was daily engaged in reading the Bible and in prayer. She finally became so prostrated in body that her mother was alarmed, fearing that her daughter might lose her life through the severe mental conflict. She did not think that the Lord was only preparing her for future usefulness in the church.

Mary went so frequently to the place she had selected for her secret closet that she made a smooth passage to it. Between reading the Bible and praying, she sought the company and the counsel and advice of older Christians, and told them her temptations and conflicts. She clearly saw how weak and helpless she was of herself, and felt the need of a full and complete consecration to God. She finally made an entire surrender, and obtained a happy victory in the atoning blood of Christ; and from that hour she became so established in her faith that she was one of the best counselers of religion in the society to which she belonged. She was a member of the United Brethren Church.

Although she was then young in years, she possessed a power in prayer. It was said of her that she was a "mother in Israel."

It is now forty years since she gave her heart to God. During this time she has had many afflictions, temptations, and trials to endure, but has also enjoyed many blessings. She has now a bright hope of heaven and a longing desire to depart and be with Christ.

She was married February 10th, 1848, to Thomas Knight, a fine, respectable young gentleman, who was born in Pickaway County, Ohio, February 28th, 1821. His father, John Henry Knight, was born in London, England, and came to America when nine years old. He married Mary Glance, who is yet living, and is ninety-two years old.

Thomas Knight and wife, soon after their marriage, moved to Seneca County, Ohio, where they now reside, and where all their children were born. Mary Ann was born January 27th, 1851, and died March 27th, 1877; William Henry was born June 12th, 1852; Naaman Cyrus, May 28th, 1854; Amos Wesley, May 31st, 1856; John Philip, September 16th, 1858; Laura Jane, October 28th, 1860; Thomas Ellsworth, April 4th, 1863; Sherman Leroy, June 8th, 1865.

Mr. Knight is an industrious farmer, and knows how to raise good stock and an abundance of grain, and how to make money. He takes special de-

light in providing for his family, and in giving his children a good education.

William Henry Knight attended high-school at Tiffin, Ohio, four years, and graduated with high honors. He now has a wholesale and retail grocery in Tiffin, Ohio.

Naaman S. Knight, takes special delight in agricultural pursuits.

Amos Wesley Knight has attended high-school and college the past seven years. Last June he graduated with the honor of Bachelor of Science, at Wooster University, Ohio, and designs in the future to turn his attention to the study of medicine.

John Philip Knight is a school-teacher, and is well spoken of.

Approved August 8th, 1879.

JONAS POWELL, SON OF JOHN PHILIP POWELL,

Was born in Fairfield County, Ohio, May 9th, 1830, and was married to Mary Ann Fisher. She was born September 18th, 1830. They have had nine children; namely, Josiah, born February 5th, 1852 (died February 9th, 1852); Jonathan Franklin, born February 2d, 1853 (was married February 13th, 1878, to Ethel Weaver, daughter of Solomon Weaver); Jessie Fisher, born April 14th, 1855; Amanda Jane, born July 12th, 1857; Eleanor Elizabeth, born April 13th, 1860; Ida Alice, born February 11th, 1862; Clara Ann, born

March 20th, 1864; Samuel Ellsworth, born September 24th, 1866; Bertha Belle, born May 29th, 1869.

Jonas Powell and family are the only ones of John Philip Powell's descendants who remain in Fairfield County, Ohio. They live on the old Powell farm, where all the family were born. The house his father built over sixty years ago still stands, as well as the old barn and other buildings. But Jonas built a beautiful mansion on the north side of the farm, near Bethel Church, of the United Brethren denomination, of which he and his wife and some of their children are members.

He and his family have but little to say. They are modest, unassuming, and respectful in society. When he was married he resolved that if he should be blessed with a family of children he would endeavor to govern them with the rod of kindness. He does not approve of parents resorting to corporal punishment to govern their children. He adopted as a rule to think twice before he spoke once, and never ask a child to do anything until he first taught it how. But when he did command, he always saw that his commands were obeyed. Thus far he has not used the rod in a single instance; and although some of his children are of age, they perform his commands as readily as when they were young.

He devotes his entire time and attention to the farm, and is very fond of having fine stock and

good farming-implements. He also teaches his children to love the pursuits of agriculture.

Mary Ann Powell is a daughter of Samuel Fisher, of Fairfield County, Ohio. Her mother's maiden name was Magdalene Miller—daughter of Frederick Miller. Mr. Fisher had five sons and five daughters; namely, Oliver, Samuel, Jacob, Henry, Jesse, Julia Ann (dead), Mary Ann, Rebecca, Amanda, and Ellen.

December 4, 1879.

CHAPTER X.

Personal History of the Third Generation Continued—Visit to the President—His Home—Wife—Children—Conversion—Itinerant—Farmer—Writing History—Memorial Fund—Thorn in the Flesh—Incident—Little Dutch Boy.

VISIT TO THE PRESIDENT.

Grandfather. Wesley, I now wish to visit the president of the Powell Reunion Association. I would like to become better acquainted with him and his family. I suppose you are well acquainted with them.

Wesley. I am well acquainted with the president and his family, and live in sight of their house. We meet often, and are as intimate as man and wife. What he knows, I know; and what I know, he knows also. I will accompany you to their house with pleasure.

Grandfather. Well, Wesley, I am real glad that we have had the pleasure of visiting the president at his home. I see he has a good farm, is well fixed, and has everything convenient. It seems that he has "a place for everything, and

everything in its place." How did he get such a good farm and nice buildings?

Wesley. His father entered the land; but he made the improvements with his own hands. He cleared the greater portion himself, between preaching and resting. He used to say that in this way he received good exercise, and that it gave him rest from preaching.

While he was clearing his farm he spent most of his time in traveling a circuit or mission. He never had less than seventeen appointments to fill every three weeks. It made no difference how small a work conference assigned him; by the time he went three rounds he had his seventeen preaching-places. Much of the time he had but four days every three weeks at home. But when he did come home, after talking awhile with his wife, he pulled off his coat and went to work in good earnest.

Grandfather. I suppose he got a good salary for preaching, having so many appointments and devoting so much of his time to the church.

Wesley. I never heard him complain of the people not paying him enough. He always seemed to be satisfied. In fact, he generally got more money from the circuit or mission than any of his predecessors. When he first became an itinerant, all that a preacher was allowed by Discipline was two hundred dollars a year; and most of them did not get over half of that. But he understood how

to work; and he has a woman of rare exceptions. She worked hard, and took good care of everything in his absence. I often heard her say that she was no better than other women of the church, and should help to provide for the family the same as any other sister.

As soon as the children were able to assist, she instructed them to work, and taught them that they were no better than other children, and that it was their duty, in the absence of their father, to obey her and assist in providing for their wants. By industry, economy, and the providence of God, they have accumulated enough to live comfortably and happy.

Grandfather. Who was his wife before he married her? She is a very kind, sociable, Christian lady. She seems to take great delight in making comfortable and happy all who come to her house, and cares very little about her own comfort. Is she always so?

Wesley. I have never known her otherwise than kind and affectionate. Her maiden name was Elizabeth Trapp—daughter of Andrew Trapp, of Lucas County, Ohio, and granddaughter of Andrew Trapp, of Fayette County, Pa. Her mother's maiden name was Elizabeth Barkley, daughter of Joseph Barkley, of Somerset County, Pennsylvania.

She was born April 3d, 1822, in Fayette County, Pa. When she was eighteen years old her father,

with his family, moved to Lucas County, Ohio, where he died in 1840. Her mother died in 1872. Both are buried on the banks of Swan Creek, Lucas County, Ohio.

She was converted and joined the United Brethren Church in 1840, and was married February 14th, 1843, to Rev. John Powell, then a member of Scioto Annual Conference, of the United Brethren Church. Two days after their marriage they moved to Blanchard Township, Hancock County, Ohio, where they have ever since resided.

THEIR CHILDREN.

Jeremiah Powell, their first-born, was a New-year's gift. He was born January 1st, 1844. He was one of the most remarkable children in the community for his wisdom. He died very happy, shouting loud hallelujahs to God, and bidding all present farewell. The parents were required to give up their beloved son as a Christmas-present. He died December 25th, 1849.

Sarah Elizabeth Powell was born April 8th, 1848. In her thirteenth year she embraced religion and joined the United Brethren Church, and remained a worthy member until death, which was as calm as an evening shade. She died March 8th, 1878, aged 29 years and 11 months. She was married July 30th, 1868, to William H. Whitehurst.

She was from childhood a very rugged girl.

When all the family had the small-pox, in 1865, she was the first one afflicted; but she passed through without a mark being left. After her marriage she had typhoid fever, by which she lost all her hair, but afterward obtained her usual health. She was persuaded by a physician to try an experiment; and it is believed that she thus received an injury from which she never recovered. From that time on for four years she at times endured the most sorrowful sufferings possible. Knowing that she would soon die, she made arrangements with all she had, gave orders in reference to her burial, and calmly awaited the change.

Mary Catherine Powell was born Aug. 6th, 1851, She was converted and joined the United Brethren Church in her twentieth year. She was married to Elmer Harpst, September 10th, 1876. Their son, Victor Harold, was born October 15th, 1878.

Lydia Ann Powell was born October 30th, 1853, and was married to George W. Kenney, September 30th, 1877. She is a member of the United Brethren Church. Their first child, Paul, was born November 5th, 1878. An infant daughter was born December 13th, 1879.

Esther Jane Powell was born March 10th, 1857. She embraced the Savior in her fifteenth year, and became a member of the United Brethren Church. She was married to George W. Harpst, March 12th, 1876.

John Lawrence Powell was also a New-year's

gift. He was born January 1st, 1861. When he was about two years old, while accompanying his sister into the barn-yard, he was kicked in the forehead by a horse, which left a severe scar, one that he will probably carry until his death.

Levi Madison Powell was born September 5th, 1863, and died March 20th, 1870, aged 6 years, 6 months, and 15 days. Being the youngest of the family, he was the special favorite of all. When his father came home from his district, Levi would always meet him at a distance, and lead him home by the hand, and tell him all that had happened during his absence. But once when his father came home he could not see Levi, and wondered why he did not meet him as usual. Upon opening the door he found him lying on the bed, sick. Levi said, "Father, you must not think hard of me for not coming to meet you. I am sick."

The next day his mother said to him, "Levi, I fear you will die." He answered, "I know I will die." Wishing to know more of his mind, she said, "If you die, we will have to bury you. See how cold it will be for you in the grave." He calmly answered, "Why, mother, how you talk! I will not be in the grave. You will only bury my body. I will have wings, and will fly all over heaven.

The next day he called his sister Sarah to his bed, and asked her if she did not see those two beautiful children dressed in white, sitting on his

bed. He also asked his father to look, saying that they were the prettiest children he ever saw. Probably they were two little angels who had come for him, as he soon left, and was no more.

Grandfather. So, so; Elizabeth was a daughter of that good and holy man, Andrew Trapp. He often led us in class-meeting and prayer-meeting, and frequently exhorted. Her parents were just such good, kind people as you say she is. How long is it since the president embraced religion? When did he commence preaching, and how long has he been an itinerant?

Wesley. John Powell was born April 2d, 1819, in Pleasant Township, Fairfield County, Ohio. In May, 1836, he resolved that from that time until his death there should not be a day but he would kneel in secret prayer at least three times. On the 14th day of December, 1846, about nine o'clock in the evening, he obtained the evidence that his prayer was heard in heaven; and the following May he joined the United Brethren Church.

May 11th, 1838, he received license to preach the gospel from Scioto Annual Conference, of the United Brethren Church. He was ordained an elder in the church of Jesus Christ, May 13th, 1842. He preached his first sermon the first Sabbath in June, 1838, and commenced to travel a circuit in June, 1840.

Raccoon Circuit, Scioto Annual Conference, was the first one he traveled. It embraced twenty-six

appointments, to be filled every three weeks, and required about two hundred and fifty miles of travel, After remaining six months on the circuit, by the consent and advice of the quarterly conference he organized Chester Mission, with seventeen appointments, which he filled every three weeks. He remained on Chester Mission the second year, and received one hundred and fifty members into the church.

On May 11th, 1842, he attended Scioto Annual Conference, at Winchester, Fairfield County, Ohio, where he received ordination. After conference, in company with Bishop Kumler, he attended all the western annual conferences of the United Brethren Church. Before returning home he traveled two thousand five hundred miles, attended five annual conferences, eight camp-meetings, and twenty-two quarterly meetings. At most of the camp-meetings and protracted meetings he did most of the preaching. He received more members into the church that year than in any year of his ministerial life.

He always took the Bible as the man of his counsel, and concluded to obey it where it said, "It is not good for man to be alone," and, "An elder should be the husband of one wife," and married Elizabeth Trapp, February 14th, 1843. After his marriage he concluded to build a house on his land before conference, and then take a regular work. He was admitted into Sandusky

Annual Conference in the spring of 1843, by transfer from Scioto Annual Conference, and traveled a circuit or mission until the fall of 1859, when from some cause which no one could fully explain he did not travel.

In the month of August he was suddenly impressed to buy a piece of land. Why it was so, he could not tell. It came to him in such a mysterious way that he could not get rid of it. Up to that time he had no thought of buying land; but such was the strong hold upon his mind that he had no rest until he obtained a deed for the tract he was impressed to buy. He had not the first dollar in hand to pay for it, but gave his obligations for eighteen hundred dollars for one hundred and fifty acres of land, to be paid in three years.

He then went to work with a good will, and cleared the land. But the next year, without any forethought upon his part, he bought another small farm, and after awhile another; and thus he added acre to acre and farm to farm until in the year 1875 he had sufficient land to give each child a farm and have enough left for himself, all paid for.

During this time he did not spend as much as one day trying to borrow money. Whenever he needed any he went to his closet and asked the Lord to send some one with money to loan, and then waited patiently. It would not be long until some one came and offered him money.

He had to hire help every year, as he carried on two farms himself, besides overseeing two others, which he rented; and he had no boys of his own to give him much assistance. Whenever he needed help he went no farther than his closet, and there told an invisible One to provide a hand. When one made application he would talk awhile and scan his eyes closely, and act according to the impression made upon his mind. If it was unfavorable, he would say, "I think I will not employ you," and that ended it. But if it was favorable, he would ask him his price. If it was more than he thought proper, he would tell him so; if less, he would tell him it was not enough, and offer to pay more. If both agreed, he would say, "I will give you two weeks for consideration. If you can do no better, come back, and we will close the contract." He generally paid more than the customary wages. His idea was that when his hands knew they could do no better elsewhere they would be better contented, and he could get more work out of them than any one else.

When he had his grain or stock ready for the market he retired and inquired of an invisible One when to sell; and when the impression came he sold, and generally received the highest market-price. Some of his neighbors, seeing that whether he sold first or last he always "hit the nail on the head," made it a rule to ask him when he would sell; and when he sold, they sold also. Sometimes

he did not consult in secret, but took his own way; and in every instance he missed the highest market.

Grandfather. If he carried on two farms, and had the care of two more, I suppose he took no time to pray or preach.

Wesley. So far as praying is concerned, to the best of my recollection there has not one day passed over his head since the middle of May, 1836, but he has bowed in prayer at least three times. So far as preaching is concerned, he never permitted his mind to be so taken up with the world that he was not ready to preach at any hour when called upon. Whatever he did was done prayerfully and religiously. He preached a great many times when his health permitted. He was frequently called upon to conduct funeral services; and as he had no regular work, and was well known among the different churches, he was frequently called upon to supply the pulpits of ministers who were sick or necessarily absent.

In 1869 he again entered the regular work of the ministry; and while traveling the conference districts, the last night of December, 1870, he took a violent cold, which affected his entire system; and he has not taken any regular work since 1871.

Grandfather. I was told at the reunion that he contemplates writing an authentic genealogical memorial history of the Powell families. Can

you tell me what led him to that thought? I never knew he had any idea of becoming an author.

Wesley. I really do not know what led him to undertake it. I can only tell you what I think it was, and how it was brought about. Before I commence to tell you my mind about that permit me to say that surely he is a very peculiar Powell, for many reasons. I will name but one. In early life he made up his mind to adopt a rule for everything he did; for if its was worth doing at all, it was always best to do it right. One rule he had was to know his duty in the case,—whether toward God or man,—and then to do it willingly. Another rule he had was to be sure he was right and then go straight ahead. His wife used to say that when he once had his head set you might as well let him alone; for he would have his way, no matter who opposed him.

There is another thing I will name. Somehow he was a believer in what the Psalmist David said in Psalms xlviii. 14: "For this God is our God forever and ever: he will be our guide even unto death;" and again, in Psalms xxxiv. 7: "The angel of the Lord encampeth round about them that fear him, and delivereth them." He had an idea that the angel of the Lord did lead him, and that he was always in hearing distance. Whenever he wanted help, lacked wisdom, or had anything of importance to do, he made it a rule to go where no mortal ear could hear, and on his bended

knees talk it all over, just as though he really thought the Lord had an angel waiting upon him; and whatever impression was made upon his mind, he concluded it was made by some invisible one. At any rate he followed that impression, and always found it safe. Sometimes he concluded that it was only his own impression, and did not follow it; but he was invariably punished for so doing. He has now become so confirmed in his belief that I suppose if a whole conference were to say that the angel of the Lord will not direct our paths if we fear the Lord and put our trust in him, he would say that he knew something peculiar and mysterious, yet pleasant and safe, led him both in temporal and spiritual things many years.

The impression of writing a book never entered his mind until the reunion of the Powells was talked of. When it was decided to prepare a manuscript for the press, he only intended to collect facts and statistics, and then employ some competent historian to write the Powell history. But when he commenced the work, one thing after another entered his mind in such a peculiar way that he finally concluded to write the book himself, and let it rest upon its own merits, claiming that the whole plan of presenting what he wishes to say of the Powell families, and the contents of the entire book, are wholly original, and based upon

real facts connected with the history of one or more of the Powell families.

When the idea of writing this history entered his mind, the only thought of the missionary cause was that it should receive all the benefits which might arise from the history.

Perhaps the cause that led the mind of the author in the direction of a memorial fund was that in arranging for the reunion it was intended to have an artist on hand to take the photographs of the oldest Powells. But we did not have time to attend to it that day; and while musing upon it the thought came suddenly, as though some invisible one said, "Behold, I show you a more excellent way to represent the Powell familes." It is getting to be the custom in many places to rear monuments at the tombs of their beloved and honored dead, and why not rear a monument in honor of the worthy name of the Powell ancestors? Since it is customary for the friends to give money to raise monuments at the graves of the loved ones they wish to honor, why not ask the Powells and their friends to contribute and raise a living, moving, working, monument, such as will be an honor to God and our people, and a blessing to our fellow-beings?

The next inquiry that presented itself was, "How large shall it be?" He did not wish to have it lean on either side. To say that it should be less than ten thousand dollars would be dishon-

orable to the Powells; and to say that it should be more might not be altogether right, as the Powells give to so many objects of benevolence. So it was fixed at ten thousand dollars. Thus the author was led step by step until it became a fixed fact in his mind that the book should be written and the effort made to raise this amount for a memorial monument.

But where shall it be erected? The Powell families are scattered all over the civilized world. In whose neighborhood ought it to stand? Upon mature reflection and prayer the mind was led to the heathen world; and none seemed to be more inviting than Africa.

One of the reasons for locating the monument in Africa may be considered as selfish. It was said at the Powell reunion that the human family are selfish, and that such is the strong hold upon them that sometimes self imperceptibly creeps into the mind. And I do not know but you may think it selfish in selecting Africa. But among all the heathen, none are more degraded and selfish than those of Africa. Self has such a deep hold upon them that the stronger sell the weaker into endless bondage. It seems to be the general hunting-ground upon which other selfish people go to find men, women, and children to become their slaves for life. More especially does selfishness appear when we look at this great and grand nation, called the United States of America, and think of

the vast destruction of life and property during the slave-holders' rebellion.

Although the emancipation proclamation was proclaimed, and the rebels conquered and made to submit to the laws of the nation, yet with many it is only because they have not the power to do otherwise. Deep down in their hearts still exists a principle to lower, debase, and enslave their fellow-beings; and all they want is the power to carry out their selfish and wicked purposes.

If they could get control of the nation, it would not be long until vessels would sail to Africa, bring a cargo of human beings, and sell them into perpetual bondage. Then the more benevolent, honorable, and intelligent people of this happy nation would refuse to submit, and another horrible war would stain the fair name of the American people.

As "an ounce of preventive is worth a pound of cure," there is no better way than to civilize and Christianize the people of Africa, which can be done by establishing flourishing missions, with good schools, Bibles, and holy men of God. It will do more to prevent the traffic in human beings than anything I can think of. And why should not this great and noble family of Powells and their friends have a part in the work of elevating the African people?

Who will go to Africa and take care of the memorial monument, so that its beauty will not

be marred? It would not be wise for the Powell families to establish a mission of their own. They had better give the money to some Christian church, and ask it to take care of the memorial monument in the name of the Powell families.

The next inquiry was, "What branch of the Christian church shall be selected?" The Powell familes are mixed up among many churches. After due consideration the Church of the United Brethren in Christ was chosen, for several reasons.

First. Some of the characteristics of the Powell families are also peculiar to the United Brethren Church.

Second. The first descendant of Philip Powell who was converted and joined church was John Philip Powell, who was a member of the United Brethren Church.

Third. The United Brethren Church has already a flourishing mission in Africa, as well as schools and a mission-farm, where the boys are taught in agriculture, and the girls to sew and do house-work. A wide door is now open to the missionary; and in various directions is heard the cry, "Do educate our children, so they can read the Bible, and send us teachers who will explain the word of God."

Fourth. The laborers in the United Brethren Church will work for as little money and do as much as those in any other church.

Grandfather. Have you any idea that the memorial monument will ever be completed?

Wesley. In answer to your inquiry, I will say that its completion depends upon the people who will be asked to contribute. It may require some time, as it is a new idea to connect the history of a family with a memorial monument for missionary purposes. But may not this worthy design of the president lead other families to do likewise? Their money would do more good in the treasury of the Lord than when put in granite or marble, where it will be silent forever.

Grandfather. How, and by whom will the money be raised?

Wesley. You ask who will raise the money. I answer that the president will commence the work, and will continue until it is completed. But should he fail, he has the confidence that it is such a noble and honorable work that some other Powell will take his place, and add dollar to dollar, here a little and there more, until the entire amount is secured and the topmost spire be raised by shouting loud hallelujahs to God and the Lamb. You ask how the money will be raised. The president says he will endeavor to solve the problem by the single rule of three.

Grandfather. Will not the expense consume all the people will give?

Wesley. There will be no expense, as the president will not charge for his time. The Lord has

prospered him so much that he has given all his children a home of their own. He also has enough for the wants of the companion of his youth, unless some unseen calamity should befall them; and as for his own wants, he trusts the Lord will provide.

Grandfather. How are the people secured against misplaced confidence; that is, how may they know that the money given into his care will be paid over to the church?

Wesley. That will be all right. He will keep a book in which every dollar intrusted to his care will be credited; and it will be open for inspection by proper persons. His well-known honesty and integrity will be a good guaranty. Besides, he has entered into a written agreement which binds his property as security; and as he will not retain the money or notes very long, there will be no danger.

Grandfather. Surely he is a peculiar Powell. Is there no danger of him becoming exalted above measure, having such abundant revelations and communications with the invisible One, and undertaking the grand and noble work he is now engaged in?

Wesley. He is but mortal; and the day of his probation is not yet ended. He needs the grace of God, which alone will enable him to overcome. I will here say that while he has been peculiarly favored of the Lord, he has also passed through

severe trials, so that he has learned to put his trust in the Lord. If a dog barks at him as he passes along the road, he does not stop long enough to kick it out of the way.

One thing more permit me to name. The Lord has given him "a thorn in the flesh." Whether it is the same kind he gave Paul, it matters not. It has thus far kept him humble; and such is its severe effects upon him that often when in company with other ministers, especially strangers, with whom he most cheerfully would have held sweet conversation, it would give him such constant pain that he retired and wept, and prayed the Lord to remove it. But thus far it still remains, and most likely will continue to keep him humble.

Grandfather. As he is such a peculiar Powell, and as so many mysteries are connected with his history, I suppose you can give me many interesting incidents of his ministerial life. I should be pleased to have you do so.

Wesley. When we first commenced to talk about the president, I thought I would relate some of the incidents. There are a great many. It would take a long time to tell all that is rich and interesting. But we have talked so long already that I will tell but one, which occurred the first year of his itinerant life, and is as follows:

The Methodist Episcopal Church was preparing a new camp-meeting ground. The day the neighbors came to prepare the ground one of the num-

ber, a man of influence, related a dream he had the previous night, and told the people they might expect to see it fulfilled in some way. He saw in his dream that the camp-meeting had commenced and continued until Sunday; that some of their "big preachers" had been there, but nothing was accomplished. He then saw "the little Dutch boy" come along with a fire-brand in his hand. He walked up into the pulpit and shook the fire-brand, which caused the sparks to fly all over the people, and create great excitement. It so impressed his mind that he came there on purpose to relate it.

The news of the dream spread far and wide, and brought many to the camp-meeting to see if it would be fulfilled. The minister who had charge of the meeting seemed anxious to see it fulfilled, and took it upon himself to go where "the little Dutch boy" had appointments for Sunday and ask the members to recall the engagements and come to camp-meeting, charging every one not to tell the young preacher of the dream. He then sent a special messenger after "the little Dutch boy," telling him that all his appointments for Sunday were recalled, and that he was especially invited to come to camp-meeting.

The young preacher went on Saturday evening, and found the ministers unusually friendly. On Sunday morning the elder told him it was the desire that he should preach the first sermon in the

morning. He begged to be excused. But the elder would take no excuse. So when he found there was no honorable way of getting out of it, he consented to make the effort.

From that moment he retired to pray until the bell rang for preaching. When he entered the preachers' stand a large crowd had collected; and it seemed that each one had a desire to get as close as possible. He did not understand this, as no one had told him a word about the dream.

He commenced the services by announcing a hymn, leading in prayer, and reading his text: "And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting-place, and two lions standing by the stays: and twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom." (II. Chron. ix. 18, 19.) He then commenced his remarks upon the text, and spoke about an hour. When he came to his closing thoughts, while contrasting the analogy between the kingdom of this world and the kingdom of heaven, a divine power came over the people, and many sprung to their feet and shouted loud hallelujahs, while others fell upon their knees and cried for God to have mercy upon them. Many good old Methodists came to the stand and shook hands with the little preacher. But he con-

tinued preaching until the tumult became so great that he could not be heard.

Grandfather. Why did the people call him "the little Dutch boy?"

Wesley. He was called "the little Dutch boy" because he had a heavy tongue, and could not speak the English language correctly; also because he was small in stature. He looked so young that the people took him to be but eighteen years old. He was five feet four inches high; and until he was fifty years old his weight never exceeded 145 pounds. He looks at least five years younger than he is.

CHAPTER XI.

Personal History of the Third Generation Continued—David Corkle—Henry W. Powell—John D. Powell—Major-general Beatty—Rosannah King.

DAVID CORKLE, SON OF JOHN CORKLE,

Was born in Mifflin County, Pa., in 1820. At the age of seventeen his father, with his family, moved to Hancock County, Ohio, where young David remained but a few years. The country was new, and the land too level for his idea; and as it was at that time unusually wet, he concluded to return to the hills of Pennsylvania. He went to Mifflin County, where he learned the blacksmith trade.

He was married March 21st, 1841, to Elizabeth Logan. After their marriage they moved to Huntingdon County, Pa., where their son, Joseph Jackson, was born December 30th, 1841. His wife died in July, 1844. March 29th, 1849, he was married to Margaret Stackpole, who was born November 20th, 1827. They had seven children; namely, an infant, born in 1850, which

died the same year; John James, born March 6th, 1851, and died March 16th, 1851; Benjamin Nicholas, born March 7th, 1852; William Harrison, born December 21st, 1853; Charles Elmer, born April 23d, 1857; an infant, born in 1859—died the same year; David Ellsworth, born January 29th, 1862.

Margaret Corkle died October 2d, 1862. On December 25th, 1867, Mr. Corkle married his third wife, Catherine M. Aults, who was born in Blair County, Pennsylvania, December 9th, 1835. She is a member of the Methodist Episcopal Church. They had four children; namely, John Edgar, born May 16th, 1868; Jennie Elizabeth, born October 4th, 1869; Hannah Kate, born August 18th, 1871, and died July 26th, 1875; Julia Belle, born August 28th, 1876.

Mr. Corkle and his family now live in McVeytown, Mifflin County, Pa. All his sons are blacksmiths by trade. But they can turn a good hand at almost any other kind of work, and are noble, intelligent young men.

He is a lively, active man for one of his age. I enjoyed a very pleasant visit with him during my stay in Mifflin County, Pa., in February, 1879, and feel much indebted to him for his kindness in accompanying me among our friends, and giving me much valuable information. We will always remember that visit among our relatives. We may forget all else, but not the sleigh-ride down Hill

Valley, when our jovial driver had the "good luck" to upset the sleigh and tilt all four of us into a deep ditch filled with drifted snow. I had the good fortune to fall on cousin David, and thus get the best of the bargain. All crawled out and shook off the snow; and when we found that none were hurt, with merry hearts we entered the sleigh and continued our journey.

We went down Hill Valley nine miles, to George W. Haffly's, where aunt Rosannah Norton has her home, and had a pleasant visit with them. The next morning we went to Orbisonia, in Aughwicks Valley, and took a walk among the great iron-furnaces at that places, and saw them melting ore and burning coke. We then took the cars to Mount Union.

Hill Valley, in Huntingdon County, lies between Jack Mountain on the west and Black Log Mountain on the east. All the way down Hill Valley and up Aughwicks Valley, we were constantly in sight of beautiful mountain scenery. Many rich iron and coal mines abound in these mountains. It would be a treat to many of the Ohio Powells to visit that portion of Pennsylvania.

We then went to Newton Hamilton, where some of the Nortons live. Here we attended the funeral of Mrs. Felix Norton. We stayed with David Norton that night, and the next morning took the McVeytown road and went two and a half miles, when we came to the old Norton

farm. About eighty rods north-east of the house, on a high hill, are the graves of grandfather Norton and wife. Half a mile farther we came to the farm owned by John Norton, where all his children were born. One of his sons now lives there.

Four miles farther the road intersects the Pennsylvania pike, where we found Philip Powell's house, on the old Powell farm. Forty rods eastward, on the north side of the road, is a pile of stones, all that is left of the house in which grandmother Julia Ann Powell died. Forty rods north of this is where John Corkle lived, and where his son David and other of his children were born. Forty rods to the south is where Charles Phillips lived, and where all his children were born. South-east of this, on a high hill, lives one of Peter Roads' children.

After pursuing our journey a mile and a half farther, we came to the foot of Jack Mountain. One and a half miles from the pike is the farm on which Daniel Powell lived, and where all his children were born. We then went a short distance, and came to a nice farm where Jacob Norton lives. One mile farther, on the north side of the road, stands a large frame house, once owned by Catherine Powell, in which she died, in 1848. Then as we came near town, about half a mile south of the road is a beautiful farm, with a good brick house, the home of Peter Roads. We then came

to McVeytown, the home of David Corkle and all his descendants. Most of Peter Roads' descendants also live in and around this place.

JOSEPH JACKSON CORKLE,

Son of David Corkle, was born in Huntingdon County, Pa., December 30th, 1841. As soon as he was big enough he learned the blacksmith trade with his father. In 1861 he enlisted in the army. He endured many hardships, and was engaged in many severe battles. At the close of the war he returned home without any harm to himself.

He was married March 19th, 1867, to Martha Jane Ross. She was born June 13th, 1844. They live in McVeytown, Mifflin County, Pa. Their children are: Elizabeth Mary, born April 7th, 1868; William Ropp, born October 21st, 1869; Andrew Swarts, born July 4th, 1874; Maud Leonia, born September 20th, 1876.

BENJAMIN NICKLE CORKLE

Was born in Mifflin County, Pa., March 7th, 1852, and was married December 17th, 1872, to Sadie Bare McKendree. She was born September 19th, 1853. Their son, William David, was born December 12th, 1873. The parents are members of the Methodist Episcopal Church.

WILLIAM HARRISON CORKLE

Was born in Mifflin County, Pa., December 21st, 1853. In early life he learned the blacksmith trade; but now he at times pursues other avocations to make an honest living. He was married to Miss Margie McImey. She was born in Center County, Pa., December 22d, 1857. They are members of the Methodist Episcopal Church.

CHARLES ELMER CORKLE

Was born in McVeytown, Mifflin County, Pa., April 23d, 1859, and was married to Miss Louisa Luga. She was born in Blair County, Pa., December 14th, 1856. Their daughter, Ellen Margaret, was born June 13th, 1877.

Approved August 1st, 1879.

HENRY WILLIAM POWELL, SON OF CATHERINE POWELL,

Was born in Mifflin County, Pa., April 2d, 1822. At the age of ten he embarked on a canal-boat as driver, and continued as such five years, after which he served as bowsman six years. He then bought a boat, and run it seven years, when he sold out and organized a small band to go to the "California gold-diggings." He started February 10th, 1847, in company with John Taylor, Robert Jackson, and George Lukins, of McVeytown, Pa. They went to Pittsburgh by stage, where they took a steamboat, by way of Cincinnati,

for Cairo, and thence up the Mississippi River to St. Louis. At Cairo the boat took in some passengers who had the cholera, which created considerable uneasiness. That night there were two deaths in the hotel by cholera.

The next day they left by steamer for Independence, Mo., several miles beyond which they waited over six weeks for the grass to grow on the plains. They then started overland, April 14th, for the "land of gold." They traveled from fifteen to thirty miles a day, and rested on the Sabbath. There were very few settlers in the western states. The land through Kansas and Nebraska is generally poor along the Platte River to Fort Kearney, with bluffs on either side. Here they left the river and proceeded toward the Sweet Water; thence from Independence Rock to the South Pass through the Rocky Mountains, south of Humboldt Valley, and thence to Carson River, forty-five miles. Owing to the scarcity of water, they were compelled to travel all night. In Carson Valley they found some good land. They stopped a few days at Sacramento City, California, and then started for the gold-mines to seek their fortune.

Henry William stayed three years. He then made up his mind to return to Pennsylvania, and started May 12th, 1850. It cost him about $400 to get home. He took passage on the "Monumental City," of Baltimore, for Youngstown,

central America, and thence to Capetown, overland. He then took passage on the "Northern Light," for New York, by way of Cuba Islands. Being out of coal, the vessel stopped at Cuba to lay in a supply. But the natives would not allow the passengers to come ashore because they had no bill of health. They then sailed to New York. From there he came to McVeytown, by way of Philadelphia. On his return he again went to boating, and continued at it two years, when he sold out.

He was married June 23d, 1853, to Mary F. Guyer. She was born in Juniata County, Pa., October 9th, 1828. They lived on a farm in Pennsylvania ten years.

THEIR CHILDREN.

John W. was born March 25th, 1854; Sarah Catherine, August 6th, 1855 (died August 8th, 1856); Abraham G., January 30th, 1857; Elizabeth Ann, October 10th, 1858; William C., September 21st, 1860 (died August 23d, 1863); Lewis C., November 11th, 1863 (died January 15th, 1864).

Mr. Powell and family moved to Henry, Marshall County, Illinois, where the following children were born: David F., February 11th, 1865; Martha B., January 27th, 1867; Nancy Melinda, August 11th, 1869; Mary Rebecca, April 4th, 1871. Mr. Powell still resides in Illinois, and is a well-to-do farmer.

John W. Powell was married April 1st, 1874, to Sarah Jones, of Stark County, Illinois. They have one child, which was born May 30th, 1877.

Abraham G. Powell was married August 20th, 1878, to Mary Snyder, of Mifflin County, Pa. They live in Marshall County, Illinois. He is a farmer.

Elizabeth Ann Powell was married February 17th, 1875, to Sylvester Jones, of Stark County, Illinois. Their child was born February 2d, 1877, in Marshall County, Illinois.

Approved June 10th, 1879.

JOHN D. POWELL, SON OF DANIEL POWELL,

Was born in Mifflin County, Pa., December 22d, 1818. He was brought up at the foot of Jack Mountain, among the stones, where it required the help of each one of the family to make a living, and where school-privileges were limited. As he seldom mingled in society, when he grew up to manhood he knew but little of the ways and customs of the world.

At the age of fifteen he came with his parents to Hancock County, Ohio. The country at that time was almost an unbroken wilderness; and he was required to work hard in helping his father to clear a farm. He endured many of the toils and hardships incident to pioneer life.

In 1834 his mother died; and as he was the oldest child, he had to take the lead in assisting

his father to provide for the wants of the family. He is naturally of a quiet and reserved turn of mind, and always attends to his own affairs. Thus far he has succeeded in raising a large family of children, and is enjoying a comfortable home. He has a farm and an abundance of the necessaries of life, and is willing to share his hospitalities with others.

He was married November 5th, 1840, to Susannah Altman, daughter of Adam Altman. Her mother's maiden name was Hannah Zahrfas. Susannah Powell was born in Pickaway County, Ohio, January 18th, 1821. She came with her parents to Hancock County, Ohio, where she was married. She is a woman of good judgment, has an excellent memory, counsels and assists her husband, and has proved a worthy companion.

THEIR CHILDREN.

All of their children were born in Hancock County, Ohio, where those yet living still reside.

Jane Powell was born January 25th, 1842, and died in December, 1845.

Hannah Powell was born April 8th, 1843, and was married to Shannon Spade. They have two children—one dead.

Mary Ann Powell was born January 25th, 1845, and was married to Andrew Alspaugh. They have four children.

David Powell was born April 22d, 1847. He was married, and is the father of two children.

Julia Ann Powell was born March 31st, 1849, and was married to Charles Fluggy. They have four children.

Elizabeth Powell was born June 7th, 1851, and was married to John Oman. They have two children.

Jacob Powell was born in January, 1853, and died in 1856.

Julia Ann Powell was born December 8th, 1855, and was married to Andrew Kramer. They have four children.

Norton Powell was born July, 31st, 1858.

Susannah Powell was born June 26th, 1860.

John W. Powell was born July 25th, 1861.

Catherine Powell was born August 17th, 1863.

Chloe Powell was born November 14th, 1865.

Approved August 4th, 1879.

MAJOR-GENERAL SAMUEL BEATTY, SON OF JOHN BEATTY,

Was born in Mifflin County, Pa., December 16th, 1820. When four years old he came with his parents to Stark County, Ohio, where he was brought up on a farm. In early life he was taught to work. He helped his father to clear and farm until the Mexican war commenced, when he became a soldier. He was mustered into the United States army June 24th, 1846, as first lieutenant of Company K, Third Regiment Ohio Volunteers.

After serving one year in Mexico, and taking part in the battle at Monterey, he was mustered out of service August 25th, 1847, at New Orleans, and resumed his place on the farm.

When Fort Sumter was fired upon, in the rebellion of the southern states, his patriotism was again aroused, and he immediately offered his services to the governor of Ohio. On the 3d of March, 1861, he received an order from William Dennison, then governor of the State of Ohio, to assist the adjutant-general in organizing the state militia. He continued in that official duty until April 20th, 1861, when he received orders to organize a company of volunteers, for three months' service. He commenced recruiting on the 24th of April, and on the 1st of May the company was ordered to Camp Taylor, Cleveland, Ohio.

On the 15th of May the regiment was organized as the Nineteenth Ohio Volunteers. May 27th it was ordered to Columbus, Ohio, to rendezvous at Camp Jackson. On the 28th of May Mr. Beatty was appointed colonel, and immediately moved his regiment by rail to Zanesville, and occupied Camp Goddard. June 19th, by order of the governor, he moved his command by rail to Bellaire, thence by steamer to Parkersburg, Va., and reported to General Rosencrans, June 25th. On the 29th of June he moved with General Rosencrans' command to Clarksville, Va., by rail, and then marched to Buchanan. On the 2d of

July his command moved with General Rosencrans' brigade on the Beverly road, and July 7th, encamped in front of the rebel fortifications on Rich Mountain. On July 11th, at three o'clock A. M., he moved with General Rosencrans' command, by Mountain Pass, around the rebels' intrenched position, and at half-past three o'clock P. M. General Rosencrans' line of battle was formed in the rear of the rebel fortifications.

Mr. Beatty's command was on the left of the line, to guard against the flank movements of the enemy. General Rosencrans ordered an attack; and after firing a few heavy volleys of musketry the enemy retreated in the direction of Cheat Mountain. As it was dark, the soldiers slept on their arms. At daylight a line of battle was formed, and an advance made on the main works of the enemy; and again they retreated, leaving their stores and equipage in the works.

On the 23d of July Colonel Beatty moved with General Rosencrans' command to Beverly, and went into camp. On the 24th of July the time of service expired, and he was ordered to move his regiment to Columbus, Ohio.

Colonel Beatty then commenced recruiting for a three years' term. On the 26th of September ten companies had reported, with full complements of men, and were mustered into service. On the 7th of November the regiment moved by rail to Camp Dennison, where they were armed and

equipped. November 16th they moved by rail to Cincinnati; thence by steamer to Louisville, Ky.; thence to Camp Jackson, and reported to General O. M. Mitchell. On the 6th of December they moved by rail to Lebanon, Ky.

On the 10th of December, 1861, the regiment joined a brigade, which was composed of the Third, Ninth, and Thirteenth Kentucky, and Nineteenth and Fifty-seventh Ohio Volunteers, commanded by Brigadier-general J. D. Boyle, and formed the Eleventh Brigade. February 15th they took up a line of march, through Columbia and Glasgow, to Bowling Green, Ky. Here they joined the brigade commanded by General Boyle, and marched to Nashville, where they encamped and formed the fifth division, commanded by Thomas L. Chittenden.

On the 18th of March Colonel Beatty's command left Nashville, with the fifth division, for Savannah, Tenn., where they arrived April 6th. They then left by steamer for Pittsburgh Landing, and arrived at the battle-field at twelve o'clock that night. They found General Grant's army forced back to the river-bank. Colonel Beatty moved out and formed a line of battle, and remained in position until five o'clock A. M., when he was ordered to attack the enemy. He was followed by the Fifty-ninth Ohio and Ninth and Thirteenth Kentucky Regiments, who formed in line of battle on the left, and were commanded by

General Boyle. The enemy fought desperately, but were driven back. After receiving re-enforcements they again formed their line, and General Boyle ordered an attack, with General McCook's division on the right. The enemy fought stubbornly, but were driven from the field in confusion. At twelve o'clock Colonel Beatty was ordered to report to General Williams, on the extreme left line of battle. After a march of two miles, he reached General Williams' position in time to check the advance of the enemy. General Williams then ordered an attack; and after a severe contest the enemy was driven from the field. At five o'clock Colonel Beatty's command was ordered three miles out on the Corinth road, for picket duty. He remained there during the night. The next morning he reported to General Boyle, who had command of the Eleventh Brigade, near Pittsburgh Landing. His regiment lost in the battle 42 killed, 81 wounded, and 4 missing.

General Boyle was ordered to Louisville, Ky., and Colonel Beatty assumed command of the Eleventh Brigade, April 15th, 1862. On the 22d of May the brigade was warmly engaged with the enemy near Farmington, and on the 30th entered Corinth, with the Fifth Division.

June 3d, they marched in pursuit of the enemy as far as Booneville, Miss., and then returned to Iuka, Miss., and Tuscumbia, Florence, and Hunts-

ville, Alabama, crossing the Tennessee River near Florence, July 24th.

August 20th, 1862, the brigade moved with Buell's army, crossing the Cumberland Mountains near Tracy City, and passing through Hillsborough, Manchester, Murfreesborough, Bowling Green, and Mumfordsville. They reached Louisville, Ky., September 25th, 1862, where Colonel Kneffler, of the Seventy-ninth Indiana Regiment, joined General Beatty's brigade with one thousand efficient men.

BATTLE OF PERRYSVILLE.

On the 8th of October General Beatty's brigade took part in the battle at Perrysville. On the morning of the 9th the army moved into line of battle. After skirmishing all day the enemy retreated, and were followed to Crab Orchard, where part of their number, their supply-train, cattle, etc., were captured.

BATTLE OF STONE RIVER.

On December 31st, 1862, at seven o'clock A. M., General Beatty received orders to cross Stone River. He was followed by the Second and Third Brigades of the Third Division. After effecting a crossing at the lower ford he formed his command in line of battle, on the bluff east of the river, and immediately received orders to drive

back the enemy's picket and attack their main works, which was faithfully performed.

January 1st, 1863, General Vancleve being wounded, General Beatty assumed and continued in command of the Third Division of the left wing during the remainder of the battle of Stone River.

BATTLE OF CHICKAMAUGA.

September 9th, 1863, the First Brigade, Third Division, Twenty-first Army Corps, commanded by General Beatty, and comprising the Nineteenth Ohio, Seventy-ninth Indiana, and Ninth and Seventeenth Kentucky Volunteers, were drawn up in line of battle and commenced fighting; and, as usual, Mr. Beatty performed his share. During the battle they were forced over a deep cut in the road; and as Mr. Beatty's horse descended the embankment he fell and threw his rider, dislocating his shoulder. Dr. Jeffres dressed it, and the general remained in command during that and the following day.

BATTLE OF CHATTANOOGA.

General Beatty was actively engaged at different points during the battle of Chattanooga, and achieved great victory over the rebel forces with which he came in contact.

ATLANTA CAMPAIGN.

The Third Brigade, Third Division, Fourth

Army Corps, took active part in the following engagements, commencing May 2d, 1864, which made the Atlanta campaign almost a constant battlefield: Rocky Face Ridge, Resacca, New Hope Church, Lost Mountain, Kenesaw Mountain, Chattahoochee River, Peach-tree Creek, Atlanta, Jonesborough, and Lovejoy Station. After the fall of Atlanta, the Third Brigade encamped with the Fourth Corps near that city, and in a few days went in pursuit of the enemy.

BATTLE OF NASHVILLE.

December 15th, 1864, General Thomas ordered an attack on the enemy's position. The Third Division was on the left of the Fourth Corps. General Beatty's division carried Montgomery Hill by assault, capturing 168 prisoners and two pieces of artillery. He held the enemy's works until about four o'clock, when the Third Division made another charge, and carried their main works, with four pieces of artillery. They remained in the enemy's works until the next morning, and then pressed their pursuit until victory was complete.

GENERAL BEATTY'S SERIOUS FALL.

On the 14th of March, 1865, the Third Division moved by rail to New Market, east Tennessee. Near Stevenson, Alabama, one section of the train got off the track, which stopped the whole train;

and Mr. Beatty, in attempting to jump off, fell across a tie, seriously injuring his right hip, and causing "hernia."

GENERAL BEATTY AT NEW ORLEANS.

While in camp at Nashville he received orders to hold his command in readiness to move to New Orleans, La. He received moving-orders June 16th, 1865, and arrived there on the 27th.

On the 7th of July his command moved to Indianola, Texas, and occupied the village of Green Lake, thirty miles from Matagorda Bay. September 4th they marched to San Antonio, 115 miles in the interior.

GENERAL BEATTY RELIEVED.

September 6th, 1865, he received orders from General Stanley to turn over his command to Colonel Post. He then took an escort of thirty-five men, and started for home. He crossed the Red River at Talbots Ferry; thence through the Indian Territory to Fort Smith; thence to Springfield, Mo.; thence to St. Louis, Mo., (arriving at the latter place November 8th, 1865,) and thence home.

MAJOR-GENERAL BEATTY AS A MILITARY MAN.

I can but briefly state that Major-general Beatty maintained a noble military record from the time he entered the United States service in 1846 as a

first lieutenant until he arrived at St. Louis, November 8th, 1865, as major-general in the regular army. His entire military life was one of arduous work. He was always ready to obey his superior officers, and was frequently placed where the hardest fighting was required. Fortunately he was permitted to return to his kind companion, and enjoy the pleasures of social life among his numerous friends.

He makes a noble appearance as a military officer. He stands six feet one inch in his boots, and has a pleasant and manly appearance. Any one who looks upon him will admire and respect him.

MAJOR-GENERAL BEATTY AS A CIVILIAN.

After the war he returned home, to Stark County, Ohio, where, March 31st, 1863, he had married a kind, Christian lady by the name of Susannah Val Tier Graham, a member of the Episcopal Church. She was born April 25th, 1837.

THEIR CHILDREN.

Mary Frances was born May 25th, 1865; George Hamilton, July 23d, 1866 (died January 29th, 1867,); Carrie, September 11th, 1869 (died September 9th, 1870).

Approved September 5th, 1879.

ROSANNAH KING, DAUGHTER OF JOHN BEATTY,

Was born in Stark County, Ohio, November 18th, 1824, and was married November 19th, 1848, to John Andrew King, who was born in Stark County, Ohio, September 3d, 1826. John Alonzo, their son, was born September 21st, 1849.

Mr. King and family moved to Beaver County, Pa., in 1850, where two children were born; namely, Emily Maria, born June 21st, 1851; Mary Ellen, born May 13th, 1853.

In 1854 they moved to Stark County, Ohio, where three children were born; namely, Samuel Leighter, born July 18th, 1855 (died October 30th, 1858); Harriet Jane, born November 24th, 1857; Albert Horatio, born January 15th, 1860.

In 1865, they moved to Henry County, Ohio, where Rosa Belle was born, November 26th, 1867. Mr. King practices law in Napoleon, Henry County, Ohio. His wife owns a farm in Henry County, where she spends much of her time in overseeing its interests.

THEIR CHILDREN.

John Alonzo King was married to Mary Etta Hoyt, November 10th, 1878. She was born in Henry County, Ohio. They live on the King farm.

Emily Maria King was married to Philip Troutman Groff, a miller by trade. They live in Grand Rapids, Wood County, Ohio. Their children are: Edith Elizabeth, born February 10th, 1868; Mary

Ellen, born July 28th, 1872; Lula Emily, born August 20th, 1874; Philip King, born February 8th, 1877; Harriet, born October 20th, 1878.

Mary Ellen King was married March 6th, 1879, to Prof. Alfred E. H. Maerker. They live in Napoleon, Henry County, Ohio, where both are employed as teachers in the high-school. She is a kind, sociable teacher, and is beloved by her scholars. She will answer for the "school-marm" with whom grandfather conversed when he came across the mountains.

Approved September 1st, 1879.

CHAPTER XII.

Personal History of the Fourth Generation—George W. Powell—Andrew Powell—Jacob C. Powell—Oliver Powell—Catherine A. Kemerer—Peter H. Powell—B. B. Powell—Peter L. Powell.

AUTOBIOGRAPHY OF GEORGE W. POWELL.

I am the oldest of a family of twelve children. I was born January 11th, 1826, near Lithopolis, Fairfield County, Ohio. My father's name was Samuel; and he was the oldest of Peter Powell's family. My mother's maiden name was Sarah Raubenalt. She was the tenth child of a family of eleven, and was born on the farm where I was born. Her father's name was Peter, and her mother's maiden name Barbara Knerr. Both were born in Pennsylvania, of German parentage.

The first eight years of my life were spent on the farm of my birth-place. Many incidents of that period are still fresh in my memory, one of which I shall relate, to illustrate the freaks of childhood and the modes of farm-life at that time. In those days the period of childhood and youth

was not ignored, as at present; but it was real, and was enjoyed as such by the young.

The children were not tranformed from infants to "ladies and gentlemen" all at once; but they lived, were dressed, enjoyed themselves, and were treated as children until they naturally developed into men and women. The boys did not wear boots and plug hats as soon as they were able to walk. Nor did the girls wear high-heeled shoes, lace tight, and "receive company" before they were able to talk plainly, as is frequently the case at the present day.

Well, according to the usages of that day, I wore "petticoats" until the age of five, when I was dressed in pants and coat. Of course, I felt quite proud of my new suit, and considered myself of some importance. But it was not long till the inconvenience of dressing and undressing became very irksome, and I longed for the free and easy dress which I had a few days before laid by. One day when my mother was weaving with the loom, I implored her to dress me again in a "coat," as I called it, for I had become utterly disgusted with pantaloons. She paid no attention to my cries, but kept on weaving; and I have been wearing pantaloons ever since, notwithstanding I am to some extent under "petticoat" government this day.

In the spring of 1834 my father, with his family, moved to Hancock County, Ohio, three miles

south-west of Findlay, on the Lima state-road, where I now reside. I attended school one winter in Fairfield County. When we came to this place it was all a wilderness. Wild animals and wild men were abundant; and the prospects must have been anything but inviting to father and mother. I was too young to fully appreciate our condition; but it was not long until I became initiated into the mysteries of pioneer life. In view of our situation and the condition of the country, there was nothing in the immediate future for a boy of my age but hard work and little pay.

After coming here our circumstances were such as required industry and economy in order to make ends meet; and, of course, I never had many idle days, though only in my ninth year. Clearing land was the main thing to be done at first, and accordingly chopping, rolling, and burning logs was my principal employment the first five or six years.

The method of doing this might be interesting to our descendants; but space admonishes me to hasten. Suffice it to say that land cleared out of the green timber was not in a desirable condition for cultivation. It was anything but pleasant to learn the art of farming under such circumstances. But pleasure had to yield to necessity.

The third winter we lived here Andrew and I were sent to school again, a distance of over two miles, through the woods. Here I attended school

part of five winters. In 1841 the district was divided, and we had a school-house nearer home. During the succeeding five winters I attended school as regularly as circumstances permitted.

In my school-days educational privileges were limited. Summer-schools were almost unknown. I never attended one a single day. The winter terms rarely exceeded three months; and these could not be attended regularly. Some of the reasons I will state. During the first and greater portion of my school-days thrashing-machines were not in use, and the grain had to be thrashed in a more primitive way. It was "tramped" from the straw with horses, and required a large portion of the winter to do it. Two men or big boys shook and turned the straw while the horses were tramping over it, and one of the smaller boys rode the horses.

When the floor was "tramped" full it had to be "shook off," and the straw moved away, or put in the racks at once for the cattle. After about two days' tramping with four horses, the grain was run through a fanning-mill and cleaned, all of which would consume about three days; and the amount of grain would be from thirty to forty bushels.

With these privileges, by the time I was twenty years of age I had acquired sufficient knowledge of the primary branches, as far as English grammar, to enable me to secure a certificate to teach; and until twenty-six years of age I devoted

my winters to teaching. The first term, I received fifty cents a day; the last, one dollar, and boarded myself.

On Tuesday, May 4th, 1852, I was married to Mary Jane McCahan, the oldest of a family of nine children. She was born January 11th, 1828, in Ross County, Ohio. Her father's name is Allen, and her mother's maiden name was Sarah Rogers, of Scotch descent. Both were born in Virginia. His father came from Ireland when young, and was afterward married to Margaret Ritchey, also of Irish descent. Mrs. McCahan's mother's maiden name was Mackey.

A few weeks after our marriage we moved into a house which I had just built of round logs, on a spot recently cleared, in a dense forest. The roof was of clapboards, the floor of puncheons, and the chimney of sticks and mud. We had no bedsteads as yet; but with the aid of an ax and an auger I soon succeeded in constructing one that answered all practical purposes.

The following winter I taught school again, and afterward was elected and served as county surveyor for a term of three years.

We have seven children—two boys and five girls.

Solon Pierce Powell, the oldest, was born February 12th, 1853. He is of dark complexion and medium height; is a great lover of books; has

taught several terms of school, and is at present attending college at Oberlin.

Zela Jane Powell was born December 24th, 1854. She is a brunette of medium height, and is an invalid.

Alice Melissa Powell was born October 23d, 1856. She is a brunette of medium height; is a dress-maker by trade; is at home taking music-lessons.

Florence Etna Powell was born December 13th, 1857. She is a blonde, of small stature; was married to Mr. Charles Isham, and is living on a farm.

Beecher Worth Powell was born September 7th, 1860. He is of light complexion and medium stature; is at home, learning to be a farmer.

Patience Virginia Powell was born March 19th, 1862. She is a blonde, of medium stature; is at home, milking cows, doing general house-work, and taking lessons in music.

Mary Lucretia Powell was born August 8th, 1864. She is a brunette, of full medium stature; is at home, feeding chickens, milking cows, and playing on the organ.

I have nothing to boast of in the way of religious experience. What I am, is by the grace of God. I have always been of a reserved and bashful disposition. I have more faith in works than in loud professions, and believe that God has more respect for the motives of the heart than the professions of the lips. I have been endeavoring to

live a new life many years, and belong to the Evangelical Association.

I am now in my fifty-fourth year. I have held positions of honor and emolument, but was apparently out of my element when thus employed. My delight has been, and still is in the farm.

I have been sick but little. I never had the toothache, and my teeth are sound to-day. I use no tobacco, and no drink stronger than coffee. I use the tooth-brush daily, and the tooth-pick after each meal. This has been my habit the last thirty years. When about eighteen years of age I contracted the habit of using tobacco, thinking it gentlemanly. But when I became more matured in judgment and observation, it became apparent that the habit was not peculiar to gentlemen, and that it was no infallible mark of good breeding. Seeing its filthiness and worse than uselessness, I quit it, and by so doing have saved my health and means. By the practice of economy, industry, and temperance, accompanied by the blessing of God, I have succeeded in gaining a competence on the farm.

In conclusion, let me impress upon all our descendants the importance of virtue, temperance, industry, frugality, the cultivation of a love for nature and nature's God, and a taste for the farm, with its pure air and independence.

GEORGE W. POWELL.

September 27, 1879.

ANDREW POWELL, SON OF SAMUEL POWELL,

(Of the branch of Peter Powell)

Was born in Fairfield County, Ohio, May 25th, 1827. When he was about five years old an incicident occurred which made such an impression on his mind that he has never forgotten it. One day his grandfather, Peter Raubenalt, was repairing a gate near the house, and made use of a saw, hatchet, and gimlet. Andrew stood by and looked on. He saw the gimlet lying on the ground, and picked it up. When his grandfather wanted to use it, Andrew would not give it up, and started to run. But his grandfather caught him, and gave him a good switching. He then took him back and told his mother, and she gave him another whipping and put him to bed. He cried until he fell asleep; but he never forgot the gimlet and what followed.

In the spring of 1834 his father, with his family, moved to Hancock County, Ohio, on the land where Andrew now lives. The country then was almost an unbroken wilderness. They settled in the green woods, where their neighbors were "few and far between." Game was plenty, and they could hear the wolves howl nearly every night. His father kept sheep; and to keep the wolves from destroying them he had to build a high rail-pen or close stable. Some nights the wolves would come around the house and howl until they

almost scared the children out of their wits. His father, George W., and Andrew were busy clearing up until Andrew became of age.

Andrew Powell was married December 21st, 1848, to Phebe Ann Yates, oldest daughter of William Yates. She was born in Richland County, Ohio, November 1st, 1830. After marriage they went to housekeeping in the old house his father built when he first came to the county, and farmed for his father.

Their children are: Emily, born September 28th, 1849; Theodore, born March 15th, 1851; Franklin Pierce, born February 12th, 1853; Priscilla Catherine, born October 26th, 1854; Elijah, born May 22d, 1856 (died December 3d, 1870,); Rocher Sherman, born February 5th, 1858.

In 1851 he bought his first farm. It contained eighty acres, in Findlay Township, and cost $800. As soon as he obtained possession he went to work with a will, and soon had quite a farm cleared up. He began to make money, and paid for the land in due time.

In 1858 he bought forty acres adjoining his farm for $350, making 120 acres.

In the spring of 1859 he moved on the old homestead, which his father had willed to him the previous year.

Phebe Ann Powell died September 15th, 1859, and left him with six children to care for. March 15th, 1860, he married his second wife, Caroline

Dotson, of Allen County, Ohio. She is a daughter of Charles Dotson, and was born in Pickaway County, Ohio, December 14th, 1838.

In 1863 he bought 120 acres of land in Eagle Township, for which he paid $1,500; and in June, 1868, he bought forty acres in Liberty Township, for which he paid $2,300.

In 1864 he was drafted into the army. Being a member of an independent company for one hundred days' service, he sent a substitute, and paid him one hundred dollars. As soon as the one hundred days expired, he was drafted for one year's service. He again sent a substitute, and paid him one thousand dollars.

In 1871–2 he built the house he now lives in. It is a brick mansion, with all the necessary outbuildings, all connected under one roof. It is one of the best and most convenient houses in the county. The entire cost was about $8,000. In 1873 he built two frame barns on his land, at a cost of $400; and in 1875 he built the main barn near his residence, at a cost of $3,500. It is a very neat and convenient structure.

His children by his second wife are: Sarah Ellen, born June 15th, 1861; Ellsworth, born August 27th, 1862; Charles Dotson, born November 27th, 1863; Sullivan, born March 21st, 1865; Huntingdon, born October 14th, 1866; Jennie June, born December, 14th, 1867; Homer K., born February 13th, 1869.

Caroline Powell died September 19th, 1877, having been sick but a short time. She was a good, industrious woman, kind and affectionate to her family. March 5th, 1878, Mr. Powell married his third wife, Sarah Longbrake, a widow. She is a daughter of Andrew Fellers, and was born February 24th, 1846, in Hancock County, Ohio. Their child was born December 27th, 1878.

WHATSOEVER WE DO SHOULD BE WELL DONE.

Andrew Powell says, "I learned in early life that whatever we undertake to do we should do with a good will. That principle I adopted when I began to do for myself." To carry out that principle he provided for himself, first, the best and most improved farming implements. Second, he gave his mind to the various avocations of farm-life in providing the best and purest seeds of all cereal products. Third, he endeavored to get the best improved blooded stock, as he wished to raise not only grain, but also stock of various kinds, such as horses, cattle, hogs, and sheep. He had special luck in raising sheep.

BEE-CULTURE.

He says, "In 1852 I commenced bee-culture, and have found it a very pleasant occupation. I began with one colony, which trebled itself the first year. I had good luck all the way. My apiary prospered so well that within ten years I had

nearly one hundred colonies. The next year I had over one hundred new swarms. Some days I had as high as twelve swarms. I united the swarms, so as to reduce the number to about one half, and commenced the winter with about one hundred colonies. I have the common black bee.

"Bees are like all other farm-stock. If you take good care of them, they will richly repay you. I use many different kinds of hives, but like Mr. Langstroth's and the American best.

"The idea of 'good luck' has long ago exploded with me. Some say that if one has good luck with sheep, he will not have the same with bees; but I have had good luck with both. Luck is all in our own hands, and we have perfect control of it. We must first learn how, and then follow with diligence what we do. If we do right, luck will be ours."

THE GOLDEN RULE.

"At the age of twenty-one I made up my mind to follow the golden rule in all my transactions, to adopt fixed principles to govern me in my daily life, and to make my word as good as my note. When I made a promise, I endeavored to fulfill it, and always found honesty to be the best policy."

MR. POWELL A BENEVOLENT MAN.

Andrew Powell has done much to benefit the

community by introducing improved farming implements, bringing into the neighborhood good graded stock, and encouraging industry, economy, and prosperity.

He is ever ready to lend a helping hand. He has the honor of being the first Powell to contribute money for the Powell Memorial Fund. I have the pleasure to record that when I explained its object to him he thought it so noble and praiseworthy that he gave me his note for ten hundred and fifty dollars for said fund.

Approved September 21st, 1879.

JACOB B. POWELL, SON OF HENRY POWELL,

(Of the branch of Peter Powell)

Was born in Bloon Township, Fairfield County, Ohio, August 3d, 1828. When he was four years old his parents, with their family, moved to Hancock County, Ohio. At that time the county was a dense wilderness; and Jacob was early accustomed to the sport of chasing game, and the hardships of clearing a farm in the green woods.

When he became of age he concluded to retire from the farm, and for some years carried on a brick-yard and did mason-work. He built many houses in Findlay, Ohio. His health failing from overwork, he concluded to get a steam lumber-mill, which he retained until his death, and which his wife now owns and oversees.

He was married December 25th, 1851, to Miss

Mary Ann Yates, daughter of Samuel Yates. She was born March 4th, 1833. Their children are: Justina Isadine, born June 6th, 1853 (died September 14th, 1853,); Leonidas Lodorus, born August 7th, 1854; Margaret Apolene, born March 19th, 1856, and died the next day; Alberta Arbell, born January 12th, 1858; Estella Izette, born March 5th, 1863.

Soon after their marriage they joined the United Brethren Church, at Findlay, Ohio, and were among the most active members some years.

Mary Ann Powell died September 27th, 1866. Her death was peaceful and happy; and she now sweetly rests in heaven. December 31st, 1867, Mr. Powell married his second wife, Miss Margaret Jane Scott. She was born in Stark County, Ohio, October 13th, 1840. Their children are: Harry, born February 18th, 1869 (died September 28th, 1869,); Jessie May, born May 2d, 1870; Fannie T., born June 13th, 1871.

Mr. Powell and wife united with the Presbyterian Church, at Findlay, Ohio, and were zealous members until his death, January 18th, 1878. He left a clear testimony that all was well with him, and pleasantly fell asleep in Jesus. He will not awake until Jesus comes with his saints, when he will be with those who are arrayed in white robes. It was his greatest pleasure to promote the interests of the Christian church.

He died in Findlay, Ohio, where all his children

were born, and where they now reside. He was a kind husband, and an affectionate father. It was his delight to provide well for the temporal and spiritual wants of his family. He desired that his children should have a liberal education and a well-cultured mind.

Mrs. Margaret Jane Powell is a good housekeeper, and knows how to manage the finances of the family, and be a good mother. She remains an active member of the Presbyterian Church, and is a zealous worker in the temperance cause. She is an officer and a faithful worker in the Woman's Missionary Society.

Leonidas Lodorus Powell is a carriage-trimmer at Findlay, Ohio.

Miss Alberta Arbell Powell is a well-educated young lady, and teaches school in Findlay.

Approved September 18th, 1879.

OLIVER POWELL, SON OF PETER POWELL,

(Of the branch of Peter Powell)

Was born in Hancock County, Ohio, November 21st, 1834. He was trained to farm-work from childhood. His school-privileges were very meager; yet he has a good common education, with a well-balanced mind, and is qualified to hold places of honor and trust. His chief delight, however, is in the farm, and the lumber-mill in which he is a partner.

He is a faithful worker in the Sabbath-school,

and frequently visits neighboring schools. He takes great delight in encouraging the children and lecturing to them.

OLIVER POWELL'S MILITARY LIFE.

He enlisted in the United States army October 15th, 1862, and was mustered into service January 15th, 1863, in Company H, Tenth Ohio Cavalry. He took an active part in various engagements.

He says: "The most brilliant cavalry achievement I witnessed in the army took place at Lovejoy, Georgia. While General Kilpatrick's army was lying near Atlanta, he received orders to reconnoiter around the city with his cavalry; and the first place of importance on our journey was Jonesborough. We burned that place and left after night, our squadron in advance. When we marched out of town a short distance we came upon the rebel pickets. Some one remarked that we would find rebels here, when they immediately commenced firing at our squadron. They shot a horse, which fell on his rider and held him fast, and the rebels surrounded him. But the general ordered the band forward to play 'Yankee Doodle,' which so scared the rebels that they ran for dear life.

"The army then marched to Lovejoy, where it was surrounded by at least ten thousand rebel cavalry; and then there was a general engagement of probably sixteen thousand cavalry. But

the gallant army under General Kilpatrick soon cut their way through the rebel forces, and retired safe to their quarters at Atlanta."

Mr. Powell was with the famous Sherman army at the sea-shore, and returned home at the close of the war without a wound. He was discharged June 10th, 1865.

He was married December 24th, 1868, to Rachel Comer, daughter of Isaac Comer, who was born in Virginia, and was married to Hannah Burton. They resided in Hancock County, Ohio, where both died. Their daughter, Rachel, was born August 9th, 1840.

MR. POWELL'S CHILDREN.

Blanche was born December 13th, 1869; Otto, March 26th, 1871 (died June 8th, 1873,); Herbert, born September 6th, 1872; Gracie, May 20th, 1875 (died June 12th, 1876,); Arthur, born November 3d, 1876.

Approved October 1st, 1879.

CATHERINE A. KEMERER, DAUGHTER OF JACOB POWELL,

(Of the branch of Peter Powell)

Was born September 14th, 1840, in Hancock County, Ohio. Having pious parents, she was early in life instructed in her religious duties. At the age of eighteen she commenced seeking religion; but for some unknown cause it was a long time before she found the Lord precious to her

soul. She united with the Evangelical Association, and remains a worthy member.

She has had much affliction, but has borne it with Christian patience. She is naturally of a kind and sociable disposition, and is beloved by all who know her.

She was married to Paul Kemerer, son of David R. Kemerer, who was married to Susannah Deal, daughter of Jacob and Mary M. Deal. Paul Kemerer's grandfather, John Kemerer, was born in Lancaster County, Pa., and moved to Fairfield County, Ohio, where he was married to Sarah Raudabaugh, a sister to Mrs. John Philip Powell. John Kemerer died October 1st, 1873, aged 84 years and 7 months.

Paul Kemerer was born in Fairfield County, Ohio, March 13th, 1839. When he was three years old he moved with his parents to Hancock County, Ohio, where he was brought up on a farm. As he could attend school only in the winter, his education was not very extensive.

From his youth up he was inclined to some other pursuit than farming. He went to Dayton, Ohio, to learn the printing business at the *Religious Telescope* office, but soon afterward returned home on account of ill health.

He was married to Catherine Ann Powell, Rev. M. Bulger, of Sandusky Annual Conference, of the United Brethren Church, officiating. After his marriage he built a house on his father's land,

and farmed and did other work until he enlisted in the army, August 10th, 1862. He was in Company D, Ninety-ninth Regiment Ohio Volunteer Infantry, with Captain James A. Bope, and soon afterward went to Lima, Ohio, where the regiment was organized. He remained with the Ninety-ninth Regiment until February, 1863, when he was discharged at St. Louis, Mo.

He then enlisted in Company F, Mississippi Marine Brigade, composed of infantry and cavalry, and was especially organized for service against "bush-whackers" and guerrillas along the Mississippi and its tributaries. The brigade was mustered out of the United States army at Vicksburgh, Mississippi, in February, 1865, by Captain De Russey, an officer of the regular army.

Paul Kemerer returned home February 11th, 1865; and on November 1st, 1865, he moved to Arcadia, Hancock County, Ohio, where he engaged in a lumber-mill.

February 6th, 1867, their first son was born; but he died soon afterward. During the fall of 1869 Mr. Kemerer moved his steam saw-mill to Perry Township, Wood County, Ohio, where their second son, Emmet Austin, was born, October 28th, 1869. Soon afteward he sold his mill and moved back to Arcadia, and thence to near Findlay, on a farm.

In the fall of 1871 he received the nomination of the Republican County Convention for the of-

fice of county recorder; and although the county was largely Democratic at that time, he was elected by a small majority.

After his election, and before entering upon the duties of his office, he gave himself to study, and entered the Cleveland commercial school. When he entered upon his official duties, January 1st, 1872, he was well qualified for the office, and gave general satisfaction.

July 6th, 1874, their third son was born, but died soon after.

In 1874 he was again nominated by the Republican County Convention for county recorder, and was elected by a majority of fifty-nine votes. He gave such general satisfaction in his official duties that in 1877 he received the nomination for the third time. This time, however, he was defeated by a few votes.

MR. KEMERER A NOTARY PUBLIC.

While he held the office of county recorder he was frequently solicited by the attorneys of Findlay to prepare an abstract of all the records of the county, for special reference, in which work he is now engaged.

MR. KEMERER'S RELIGIOUS LIFE.

When a boy, he gave his heart to God, and has ever since endeavored to live a religious life. Although his enjoyments were a mixed cup, being

thrown into various kinds of society, yet he always endeavored to honor his profession, and takes an active part in the work of the church with which he stands identified. He is a member of the Evangelical Association, at Findlay, Ohio; and he is also an active member of the county Bible society, of which he has been secretary the last seven years.

Approved September 4th, 1879.

PETER H. POWELL, SON OF PHILIP POWELL,

(Of the branch of Peter Powell)

Was born in Eagle Township, Hancock County, Ohio, July 17th, 1838. When a little over two years old his mother died, and he was left without her tender care. But he had a kind father, who did the best he could under the circumstances. After awhile Peter had a step-mother to see after his wants; but she soon became afflicted, and could do but little for him.

In early life he learned to take care of himself; and it may now be truthfully said that he is a self-made man—a man of honor and respectability. His education is limited, as he had but little time to attend school. Most of his education was obtained by his own industry and perseverance.

SQUIRE POWELL A FARMER.

He was brought up on a farm, and was early in life trained in its various departments, and is a

good agriculturist. He keeps his farm in a neat condition, has nice buildings, an abundance of good stock and grain, and can live comfortably and happy.

He was married March 24th, 1861, to Miss Catherine C. Cogley, Rev. J. Powell officiating. She was born in Hancock County, Ohio, February 1st, 1843, and is a daughter of Jacob Cogley, who was born in Pennsylvania, and came to Hancock County, Ohio, in an early day, with his father, David Cogley, settling on the farm where he now lives. He was married to Rosannah Smith, daughter of George and Magdalene Smith. Magdalene Smith was born in Germany, and at the age of twelve came with her parents to Ohio.

Peter H. Powell, Esq., was elected justice of the peace in Eagle Township, in 1872, which office he has held ever since, and discharges his duties with honor to himself and general satisfaction to others. He is frequently intrusted with offices of honor in the township in which he resides. Being a man of good judgment and business tact, he is often called upon by his neighbors for counsel.

Catherine C. Powell is one of those peculiar farmer-women who understand how to make things around her move, which is plainly indicated by her full house, her bountiful table, and the neat arrangement of the flowers that adorn her rooms.

THEIR CHILDREN.

Jacob Sylvester was born October 28th, 1862; Alice Altoona, April 5th, 1865; Simon Joshua, March 11th, 1867; Emma Virginia, January 25th, 1869; Mary Elmina, May 13th, 1876; Clemens Lawrence, March 1st, 1879.

The parents endeavored to teach their children to be honest, economical, and respectable, and to give them a good education.

Approved August 20th, 1879.

BATEMAN BEATTY POWELL, SON OF DANIEL POWELL,

(Of the branch of Peter Powell)

Was born in Fairfield County, Ohio, May 14th, 1833. His parents not being advocates of a classical education, his attainments in this respect were not very extensive. In his day and neighborhood school-privileges could be enjoyed only during the winter; and even then not more than a month or more at a time.

One incident in the early history of his school-life was so forcibly beat into his head by his teacher that he is not likely to forget it. The school-house was a cabin, with a puncheon floor; and as the floor was not very tight, the mice had free access to the school-room. One day, during his first term, a mouse made its appearance, not for the purpose of reciting its lesson to the "ill-natured teacher," but to look for the crumbs which

fell from the childrens' dinner-baskets. Upon seeing the mouse, Bateman became so excited that he forgot he was in the school-room, and called out with a loud voice, "There goes a little white mouse." The teacher, not being one of the kindest men in the world, boxed his ears so severely that the recollection of the incident has ever since remained.

He remained at home and worked for his father until 1856, after which he labored for his uncle, George Powell, for $13 per month, during the summer. In 1857 he run a thrashing-machine.

November 1st, 1857, he was married to a precious young lady by the name of Elizabeth Ann Whitehurst, daughter of John and Margaret Whitehurst, late of Fairfield County, Ohio.

Elizabeth Ann Powell was born in Fairfield County, Ohio, September 9th, 1837. At the age of twelve she embraced religion and joined the United Brethren Church, and continues a faithful, devoted Christian. After their marriage Mr. Powell rented a farm, and turned his attention to it until the spring of 1860, when he and his family moved to Hancock County, Ohio, where his father had given him eighty acres of land, of which about twenty-five acres were cleared, and contained a small cabin.

Mr. Powell went to work with a will; and being a stout, healthy man, he soon enlarged his farm, and made money. In 1861 he bought forty

acres of land for $800; in 1866, forty acres for $1,500; in 1869, twenty acres for $700; in 1872, sixty acres for $3,300; in 1879, forty acres for $2,350.

Immediately after buying land he went to clearing and underdraining it. He has now 280 acres of land, of which 250 are in a good state of cultivation. He has a farm so arranged that from almost every field his stock has access to Tawa Creek, which has running water the year round. He has also a fine brick house, which cost $4,000, and is neatly arranged for comfort and convenience. He has a good supply of improved farming implements, the best quality of stock, and has thus far prospered abundantly. If Providence continues to favor him as in the past, he will become a very wealthy man in the course of time, as he is now well prepared to make money.

He is very peculiar, for several reasons; and yet, after all, he is as many more of the Powells are. He has done business for himself ever since he was twenty-one years old. During that time he never had a lawsuit, nor paid one dollar to a lawyer for counsel.

He adopted as his motto, "Whatsoever ye would that men should do to you, do ye even so to them." He transacts his affairs on strictly business principles, so that there need be no misunderstanding. He is kind and generous, and frequently gives to religious and benevolent objects. He is not a pro-

fessor of religion, but has a desire to become a Christian. Two of his children are religious, and members of church.

On the morning of August 22d, 1878, before daylight, he went into the stable, and was kicked in the face by a strange horse, receiving a mark which he will carry to his grave.

His children are: Margaret Virginia, born in Fairfield County, Ohio, April 8th, 1859; America Belle, born in Hancock County, Ohio, September 9th, 1862; Sherman Ellsworth, born in Hancock County, Ohio, October 20th, 1864; Henderson Elkannah, born November 3d, 1872.

Approved November 6th, 1879.

PETER L. POWELL, SON OF DANIEL POWELL,

(Of the branch of Peter Powell)

Was born in Fairfield County, Ohio, November 22d, 1838. When he was about twelve years old he was bitten by a rabid dog; and although medical aid was resorted to, yet he was not entirely cured. He did not realize the dreadful effects of that bite until he was about twenty-four years old.

He was married in the fall of 1861, to a handsome young lady by the name of Jeans Ensley. She was born in Ashland County, Ohio, in 1840. After their marriage they went to housekeeping, and commenced to improve their land. They lived a happy life for some time. Their daughter, Nancy Viola, was born June 5th, 1862.

HIT BY A FALLING LIMB.

One day in the fall of 1862, while Mr. Powell was in the woods chopping down a tree, a limb fell and struck him on the head, knocking him senseless. When he became conscious he was taken home by his brother, and lay sick for some months. During his sickness he was part of the time deranged. He acted wildly and strangely, and said some very hard things. It was not positively known whether his strange actions were caused by the blow from the falling limb, the bite of the dog, or both; but such was the sad state of his mind that his bewildered talk made his wife afraid of him. People told her it was not safe for her to be alone with him, as he might do violence to her; and she became so alarmed that she left him, and went home to her parents.

APPLICATION FOR A BILL OF DIVORCE.

After she left her husband there was much talk among their neighbors. Both had their friends; but instead of advising them to make peace, they only carried "wood to the already burning embers," which made matters worse. Some person persuaded her to apply for a bill of divorce; and she went to Findlay to consult a lawyer. The result was, she filed a bill in court against Peter L. Powell.

When he got better, and found that matters were growing darker and darker, he endeavored

to bring about a reconciliation; and it is believed that if it had not been for outside interference they would have become reconciled.

MR. POWELL GOES INTO THE ARMY.

When he found so much influence being brought to bear upon his wife against him, he concluded to go into the army, and in the fall of 1863 enlisted in Company H, No. 192,—Captain Louden, Colonel Butterfield, General Hancock's brigade,—and served during the war. I was present when he enlisted. He came to me with a warm heart, and requested me to go to his wife, and, if possible, effect a reconciliation, and tell her not to get a bill of divorce now, for if he should live to come home from the army he would do all in his power to again bring happiness to their home. I saw the lady soon afterward, and had a conversation with her; and from what she said, and what I knew in the case, it is my opinion that if it had not been for the lawyers and others the bill of divorce would not have been obtained.

HIS RETURN FROM THE ARMY.

After he returned from the army and learned that his wife had secured the bill he gave her up as lost to him. She assumed her maiden name, and obtained custody of the child, whom she brought up as best she could. The child received

a liberal education, and is now a respectable young lady.

Jeans Ensley has ever since remained unmarried, for some reason best known to herself. She sustains a good moral character, and is a kind, Christian lady. She has been matron at the Evangelical Orphan-Asylum, in Seneca County, Ohio, the last eight years.

HIS SECOND MARRIAGE.

After Mr. Powell returned from the army he worked at sundry places in the same neighborhood in which he had formerly lived. He was married September 20th, 1866, to a Christian lady by the name of Emeline V. Hoffman, daughter of Jacob and Susannah Hoffman, of Union Township. She was born in Hancock County, Ohio, February 15th, 1843.

After their marriage they moved into his house, on his land. They are doing well, as both are hard workers. They always seem happy, cheerful, sociable, and respectful.

They have three children; namely, Orpha Matella, born August 13th, 1867; Minnie Orant, born September 4th, 1869; Noras Homer, born November 6th, 1871.

Emeline V. Powell has made a profession of religion some years, and is a member in good standing of the United Brethren Church.

Mr. Powell made no profession of religion until

last winter, when he was converted under the pastoral labors of Rev. H. Longbrake, and united with the Evangelical Association. He always took delight in entertaining ministers and religious people, and is willing to assist to the best of his ability in doing good. He took an active part in the Powell reunion.

Approved July 28th, 1879.

CHAPTER XIII.

Personal History of the Fourth Generation Continued—Solomon Ghaster—Catherine Jennings—Samuel Powell—William A. Powell—John W. Powell—Rev. Peter Powell—Amanda Brayton.

SOLOMON GHASTER, SON OF HENRY GHASTER,

(Of the branch of John Philip Powell)

Was born in Marion (now Morrow) County, Ohio, December 31st, 1827. His father, Henry Ghaster, was born in Switzerland, Germany, and came with his parents to Fairfield County, Ohio, where he was married the second time, September 20th, 1825, to Sarah Powell, daughter of John Philip Powell. After their marriage they moved to Marion County, Ohio, where they had 160 acres of land, and where their son Solomon was born.

When Solomon was three years old his mother died, and he was taken in care by his Powell grandparents, where he remained until his father married his third wife, Nancy Appt. He was then taken home by his father.

The country being new, all kind of game was

plenty. Deer and wild-turkeys came close to the house, while at night the wolves could be heard howling in every diriction.

Churches and school-houses were scarce. Solomon says: "The first school-house in our neighborhood was built in 1837. I looked forward to the opening of school with joy, and yet with dreadful apprehension, not knowing what would be done there. My parents had told me that if I did not keep quiet and mind all the rules of my teacher, I would get a good application of "beech-oil," both at school and at home."

In 1838 Henry Ghaster sold his farm, and with his family went on a visit to Fairfield County, Ohio, to see the relatives before going to the "far west." Thinking that there were no schools in Missouri, where he intended to settle, he concluded to leave Eliza, Solomon, and Sarah, his three children, in the care of their Powell grandparents, to attend school several years. After visiting among his friends, as soon as navigation opened he took the remainder of his family and went to Missouri, eight miles north of Independence, where he died the following year.

Solomon Ghaster remained in Fairfield County, Ohio, with a kind and indulgent grandfather, until 1849, when John Philip Powell died. Solomon says: "Being of a rambling disposition, I had an anxiety to enlist in the United States service during the Mexican war; but by grandfather's advice

I remained with him until his death. I then got the 'California gold-fever,' from the effects of which I have never fully recovered.

"I made an engagement with Samuel Grimm and Thomas Sturgeon, of Lancaster, Ohio, for a through ticket to California for $150 and my labor in leading and taking care of from one to ten horses per day. While on the road, our caravan consisted of forty men, eighty-five horses, seven wagons, twelve mules, and twelve head of work-oxen.

"At Lancaster, April 5th, 1852, at one o'clock P. M., amid the waving of hats and handkerchiefs and the shouts of the crowd, we received marching orders and started on our journey. We went to Cincinnati and took passage on the "Illinois." Above Cairo I had my first experience in dipping water with a bucket and line while the boat was going at full speed, and had a narrow escape of my life. At St. Louis we were exposed to the cholera, and were advised to buy our coffins. At St. Charles I had the first attack of cholera. Part of the company took horses and went by land through Missouri, while the rest shipped for Council Bluffs; but the boat got snagged below St. Joseph, and was detained nearly three weeks.

"After crossing the Mississippi River we took up Platte River about 754 miles, daily witnessing new scenery. We saw many half-civilized 'redskins,' but were not molested by any of them.

When we got near the South Platte River, I had a desire to have it said that I killed a buffalo. So one day I started out alone, and strolled about ten miles from camp. I finally came in sight of some buffaloes; but just then I also saw eleven 'redskins' on horseback, about two miles off, coming toward me as fast as their horses could run, with war-paint on their faces. I soon divined their intentions, and started for camp, the ridge running in that direction.

SAVED BY A WOLF.

"After walking a quarter of a mile I came to the end of the ridge, where there was a deep precipice in my way of escape. Having no other alternative to escape falling into the hands of the Indians, I resolved to take a leap down the precipice. I made myself as limber as possible, took my gun in hand, and made the dangerous leap, not knowing but it would cost me my life. Fortunately, however, 'fate' provided a deliverance in the shape of a wolf. As I leaped I hit against a rock, which preceded me and started up a wolf who had hid among the shelving rocks. He came out just in time for me to come down across his back, breaking the fall and saving my life. I was thus permitted to return in safety to the camp. That was my first and last buffalo hunt.

"At Ash Hollow the cholera again broke out. Four of us had it, and two died. I had a very

severe time of it; but I recovered, and was on my feet the next day.

"After crossing Fort Laramie, we directed our course to Salt Lake City, where I found some of my Marion County, Ohio, playmates, and had a visit with them. We reached Salt Lake City on the 11th of July, and left on the 23d, arriving in California August 5th, 1852."

He followed various occupations while in California, but was most always unfortunate. Sometimes when he was doing well he took sick, and came near starving. He made several narrow escapes from death while enduring the many hardships and privations of California life.

HIS RETURN TO OHIO.

On or about the 15th of April, 1855, in company with his half-brother, John Ghaster, he started for Ohio. They went to San Francisco and took passage on the steamer "Golden Age," for Panama. Before reaching their destination the ship was wrecked, and they were taken to an island near by, where they remained until the "St. Stephens" came. After a severe struggle they arrived at Panama, and took the train to Aspinwall. They then took passage on the "Illinois," and sailed by way of Kingston to New York; thence by way of Cleveland to Fairfield County, Ohio. Tired, weary, disgusted, and involved in

debt, Solomon concluded hereafter to remain in Ohio.

In the fall of 1855 he went to Hancock County, Ohio, and resolved to turn a new leaf in the history of his life. He built a house and made other improvements on his land, and on May 15th, 1856, was married to Mary Fox, daughter of William Fox. She was born in Hancock County, Ohio, October 24th, 1836.

THEIR CHILDREN.

William Henry was born December 18th, 1856; John Jay, April 9th, 1859; Seymour Lovell, January 4th, 1861; Sarah Jane, June 2d, 1862; Ida May, March 27th, 1864; Euphemia Melissa, August 18th, 1866; Elmer Ellsworth, December 19th, 1867; Charles Monroe, January 28th, 1873. All are living in Hancock County, Ohio.

"THE ROLLING STONE GATHERS NO MOSS."

Solomon Ghaster, up to the time of his marriage, was like the rolling stone; he did not accumulate much "moss." Being of a free and open-hearted disposition, he had to stand against wind and tide in his endeavors to make an honest living. He now says: "Having long since observed that men in general are just what they make themselves in life, I resolved, on the 21st day of March, 1869, to turn another new leaf in the history of my life—to give my heart to God,

seek the forgiveness of my sins, make an entire consecration to him, and endeavor to do his holy will by the aid of his divine help. I sought the Lord with all my heart, and in the evening of the same day found him whom my soul loveth. Oh, what joy and peace and love I realized in my poor heart. Tongue can not express, nor pen describe.

"The next day after my conversion I gave my hand in Christian fellowship to the Church of the United Brethren in Christ, under the pastoral labors of Revs. D. Glancy and J. Powell. My kind companion was also converted at the same time, and united with the same church. Since our conversion we have endeavored to lead a Christian life. Four of our children have embraced religion; and now our united prayers are for the rest of the children, that they also may be converted, and lead a holy life."

Solomon Ghaster did truly turn a new leaf in the history of his life. He always was a hard-working man. Since his marriage he has cleared the land his grandfather Powell gave him, has built a nice brick house and other buildings, and has accumulated considerable stock and other property. He is raising a respectable family, and is an active worker in the church and Sabbath-school.

Approved July 15th, 1879.

CATHERINE JENNINGS, DAUGHTER OF SAMUEL POWELL,

(Of the branch of John Philip Powell)

Was born in Seneca County, Ohio, July 10th, 1832. At the age of sixteen she gave her heart to God and joined the United Brethren Church, in which she still remains faithful. She was married November 20th, 1851, to a noble, kind gentleman by the name of Justin Jennings, who was born in Seneca County, Ohio, January 14th, 1828. His father's name was Jacob Smith Jennings; was born in New Jersey, and is a son of John Jennings, a native of England.

Justin Jennings' mother's maiden name was Osee Blackford. His brothers are: John Morris, George Newton, Ethen Allen (dead), Milton, Jackson, and Barkley (dead). His sisters are: Mary Ann Wolf, Martha Jane Myers, wife of Rev. John Myers of Sandusky Annual Conference, Sarah E. Harmon, Laura Miley, Cynthia Reems, and Susannah Jennings.

JUSTIN JENNINGS' FAMILY.

Melissa Jane Jennings was born in Seneca County, Ohio, September 17th, 1852, and was married to Urias Bordal. Their children are, Charles Elmer, Justin, and Bertha May.

Henry Alfred Jennings was born October 15th, 1853, and did August 11th, 1854.

In 1854 Mr. Jennings and family moved to

Henry County, Ohio, where they still live, and where the remainder of their children were born and still reside.

Emma Ellen Jennings was born February 22d, 1855, and was married to Daniel L. Warner. They have one child, Michael Curby.

John Samuel Jennings was born February 27th, 1857.

Albert Franklin Jennings was born April 11th, 1858.

Bruff Jennings was born January 14th, 1863.

Susannah Elizabeth Jennings was born April 12th, 1867.

Thomas Ordell Jennings was born April 6th, 1869.

George Washington Jennings was born September 7th, 1872.

Perry Hayes Jennings was born February 25th, 1877.

Mr. Justin Jennings embraced religion and joined the United Brethren Church in 1869. His house is a pleasant home for ministers of the gospel. He and his wife are so near alike in nature and disposition that it may truthfully be said of them, "The twain are one." They are naturally timid and reserved, and are kind and indulgent to their children. They have a modest, obedient family, all industrious farmers.

Mr. Jennings has a beautiful farm, with a good brick house and an abundance of good things

around him. Visitors feel at home when they enter the kind, hospitable house of Brother and Sister Jennings.

Catherine Jennings' mother was Elizabeth Powell, wife of Samuel Powell. They were married August 23d, 1829, and had nine children; namely, Mary Ann (dead), Catherine, Henry, John, Samuel, Ann Elizabeth (dead), Andrew, Israel, and Ruth. Mrs. Elizabeth Powell was a daughter of Rev. Henry Leitenaker, who was born in Germany, and came to America when a young man. He married Anna Thuma, who was born in Basil, Germany, and came with her parents to Ohio, where she was married.

Approved August 30th, 1879.

SAMUEL POWELL, SON OF SAMUEL POWELL,

(Of the branch of John Philip Powell)

Was born in Hopewell Township, Seneca County, Ohio, March 12th, 1838. Mr. Powell was brought up on a farm. At the age of twenty-two he was married—June 3d, 1860,—to a young lady by the name of Nancy Myra Bell, daughter of George Bell, who was a native of Glasgow, Scotland, and was born December 21st, 1786. He came to America when a young man, and married Nancy Inman, of Maryland.

Nancy Myra Powell was born in Putnam County, Ohio, February 20th, 1842. Their children

are: Henry Franklin, born June 26th, 1862; Nettie, born January 31st, 1869; Alma, born December 6th, 1872 (died January 15th, 1873).

SAMUEL POWELL A SOLDIER.

On October 10th, 1864, Mr. Powell entered the United States army, and served until May 29th, 1865. He realized what it is to be a soldier and endure hardships and exposure to all kinds of danger, and has not yet fully recovered from some of its dread effects.

He was in three battles; namely, at Atlanta, Savannah, and Columbia. One night while on picket-duty he was taken very sick with lung-fever; and on the night of January 23d, 1865, while lying in camp, he nearly froze to death from lack of covering. His limbs became paralyzed. He was then taken to the hospital at Savannah, Georgia, where he remained until February 27th, 1865, and was transferred to Davids Island, New York.

STORM ON THE OCEAN.

While on the way from Savannah to Davids Island, New York, on the "Northern Star," the soldiers realized a scene which none of them will ever forget. It was thought when the vessel started on its voyage that it could make the trip in three days, and took provisions to last that length of time. Unfortunately a storm arose, which con-

tinued three days and nights; and the sailors gave up all hope of ever reaching the shore.

The scene on the vessel became alarming—beyond human description. There were seven hundred sick and wounded soldiers on board when they started. While the storm continued some were praying, some were cursing, and some were lamenting to see loved ones; and when the ship landed there were only three hundred left, the remaining four hundred having found a watery grave. The ship was out on the ocean six days.

A NARROW ESCAPE.

When Mr. Powell was first taken to the hospital, the doctor wanted to resort to amputation; but by Mr. Powell's earnest pleading the doctor was persuaded to desist. Mr. Powell now enjoys the full use of all his limbs. From the time he left home until his return, he traveled about three thousand miles.

MR. POWELL AS A FARMER.

After receiving his discharge, on account of disability, he returned home to his family, June 6th, 1865. He now lives on his farm in Henry County, Ohio, near Grand Rapids, on the Maumee River, where all his children were born.

Approved October 1st, 1879.

WILLIAM ALLEN POWELL, SON OF JACOB POWELL,

(Of the branch of John Philip Powell)

Was born in Hancock County, Ohio, October 7th, 1839. From the time he was a small boy until the age of fourteen, he was kept in the house most of the time to take care of his afflicted brother Samuel, who was two years younger. His father having a saw-mill, he had also to help at the mill until he became of age. He had but little time to attend school, and consequently has a limited education.

CATCHING FISH.

At the age of fourteen his father presented him with a gun; and he took great delight in shooting fish. Sometimes he would spear them. One day he saw a large fish in the race, and quickly fastened it with the spear. But the fish was so large that he could not get it out of the water; so he called his father to help him. When his father saw how large the fish was he fastened a rope around its neck. I never heard William Allen say that they went for the old horse to help pull it out; but just imagine that you see the father and son "spitting on their hands," taking a good hold, and bringing the fish to shore. You ought to have been there to see William Allen dance around the fish. Boys, did you ever catch a "big

whapper" of a fish? If so, you can imagine how elated the boy felt when he saw the fish safe in his power. His big bright eyes danced around in their sockets, as they usually do when he becomes overjoyed. Just then his uncle Peter came along, and was requested to weigh the fish. And don't you think, it really weighed eleven pounds and twelve ounces.

William Allen has frequently been secretary of the Sabbath-school of the Evangelical Association in Benton Ridge, and also secretary of the auxiliary missionary society. He was the first secretary of the Powell Reunion Association. He makes a good officer; and if he had received a better education when young he might be a very useful man.

He was married in the winter of 1860, to Angeline Boyer, Rev. Christian Thomas of the Evangelical Association officiating. Their daughter, Cora Elma, was born November 22d, 1863, in Hancock County, Ohio, where the family now reside.

Angeline Powell was born in Mifflinburg, Union County, Pa., February 11th, 1834. Her father's name was Adam Boyer, and her mother's maiden name Elizabeth Schock. They with their children moved to Pickaway County, Ohio, in 1839, where Mr. Boyer died. The widow with her children moved to Hancock County, Ohio, in 1851.

ANGELINE LOST IN THE MOUNTAINS.

When Mr. Boyer and family moved from Pennsylvania to Pickaway County, Ohio, there were no railroads. They moved with a two-horse team; and it required four weeks to make the trip. One day, while stopping for dinner, Angeline strayed into the woods and got lost; and had it not been for the dog, which followed her, she might never have been found. They had a long search before they found her.

Mrs. Powell has one brother, Michael Henry Boyer, who lives in Hillsdale, Michigan, and four sisters; namely, Mrs. Ann Maria Kraft, Mrs. Melvina Miller, Leah Wagoner, and Catherine S. Powell (dead). Her grandfather was Adam Boyer, who was married to Maria Hosse.

Mrs. Angeline Powell was converted January 20th, 1861, under the pastoral labors of Rev. Samuel Hoy, and united with the Evangelical Association, in which she remains a worthy member.

William Allen Powell is not a professor of religion, but wishes me to say to the Powells that he desires an interest in their prayers, and that he believes in the reality of religion.

Their daughter, Cora Elma, is a member of the Evangelical Association.

Approved September 19th, 1879.

JOHN WESLEY POWELL, SON OF JACOB POWELL,

(Of the branch of John Philip Powell)

Was born in Blanchard Township, Hancock County, Ohio, March 18th, 1843. When about the age of seven he fell from the carriage at his father's saw-mill into the water, while the mill was in motion. He was sinking the last time when his father rescued him.

He entered the common district school when he was five years old, and continued to attend, during the winter months, until the age of sixteen. He then commenced teaching, and taught twenty-eight terms, during four of which he was principal in a graded school. He was engaged in teaching part of nineteen years, attended six terms at the Findlay Union Schools, two terms at Oberlin College, and attended the Commercial School at Oberlin. He graduated at the Chirograhic School in September, 1864.

He enlisted in Company D, Ninety-ninth Regiment Ohio Volunteer Infantry, August 7th, 1862, for three years. He was in the battle of Perrysville, Ky. During the severe march he received a sun-stroke, and was hurt in the back, but continued with the regiment until after it left Silver Springs, Tennessee. He was sent to Hospital No. 5, situated on the Cumberland River, at Nashville, Tenn., where he remained three weeks. He was then sent to Gallatin, Tenn., twenty-five miles

north of Nashville, and was there three months. He was discharged March 22d, 1863, on a surgeon's certificate of disability.

He was married to Sarah Ellen Moffet, October 12th, 1865, at her father's residence, in Union Township, Hancock County, Ohio, Rev. S. D. Kemerer of the United Brethren Church officiating. They moved to Columbus Grove, Putnam County, Ohio, May 17th, 1866, where he was engaged in teaching school and reading medicine. He also held the office of recorder for the council of the "grove." Their son, Byron Edward, was born November 18th, 1866.

His father being afflicted with the lupus in his face, he desired John Wesley to come home and take charge of the saw-mill and farm. He did so, and hence has not completed his medical education. He now lives in Blanchard Township, Hancock County, Ohio, on a farm situated north of Benton Ridge. He moved from Columbus Grove, February 20th, 1868. Their second son, Howard Wallace, was born December 14th, 1868.

In 1869 Mr. Powell and wife were converted under the pastoral labors of Rev. James Dislile, of the Methodist Episcopal Church, of which church they are now members. He has filled the offices of class-leader, steward, secretary, and treasurer. He has also been superintendent of the Sabbath-school; and on November 24th, 1878, he was elect-

ed secretary of the Sabbath-school Missionary Society.

Their daughter, Eva Luetta, was born December 21st, 1874.

On the first Monday in April, 1870, Mr. Powell was elected township clerk, and has held that office acceptably to the people. He has been reelected eight times, and has held the office longer than any other man in the county. He has been highly eulogized by the different county auditors for his neat and accurate reports. He is now secretary of the Powell Reunion Association, and also notary public, by commission.

Sarah Ellen Powell was born in Union Township, Hancock County, Ohio, September 9th, 1842. She has a good common-school education, and has taught three terms. She is the third daughter of Charles and Elizabeth Moffet. Her brother and sisters are: Byron, Melissa, Lydia, and Lucretia.

Her mother, Elizabeth Moffet, daughter of Ishmael and Lydia Davice, was born in Franklin County, Ohio, January 15th, 1814. Her brothers are: Alfred, Newton, John, and William.

Her father, Charles Moffet, son of Joshua and Sarah Moffet, was born in Ross County, Ohio, December 9th, 1813. His brothers are: David, William, Thomas, John, and Jacob.

Her grandfather, Joshua Moffet, son of Hugh and Hannah Moffet, was born in Chatham County,

North Carolina, December, 1774. Her grandmother, Sarah Moffet, daughter of Thomas and Mary Ann Ward, was born in the same county, June 6th, 1783.

Her great-grandfather, Hugh Moffet, was born in northern Ireland, in 17—. Her great-grandmother, Hannah Moffet, was born in Wales in 17—.

Approved October 1st, 1879.

REV. PETER POWELL, SON OF WILLIAM POWELL.

(Of the branch of John Philip Powell.)

Rev. Peter Powell's history is so full of rich religious experience that I wish I had the space to admit much more of it in this volume. He was born in Blanchard Township, Hancock County, Ohio, March 4th, 1844. At the age of eighteen he experienced religion, and for two years lived in the enjoyment of the same. But, like many other young people, he neglected his Christian duties, associated with irreligious company, and made shipwreck of faith. He became very unhappy, though to all outward appearances was contented. Deep down in his heart there was a vacancy which the joys and amusements of this world could not satisfy. He was out of his element, as the fish out of water. When he wished to enjoy the pleasures of the world, his better

judgment told him he was out of his place. When he went to church and saw how the children of God enjoyed themselves, and then remembered how he felt in the discharge of his religious duties, his poor heart ached to again enjoy those happy hours.

PETER IS AGAIN RESTORED.

During the time he lived in a backslidden state he was very unhappy. He often wished to return to his "Father's house," if only to be a hired servant. But then Satan would suggest that it was impossible for him to obtain pardon; that as he had once tasted, and then denied the Lord, he could not be renewed. Such was the deep distress of his soul that he promised God that if he would forgive his sins he would depart from "every appearance of evil," consecrate his soul and body to God, and forever live a holy Christian; and on the 2d of January, 1874, he again realized the love of God shed abroad in the heart.

Up to the time of his restoration he was addicted to the use of tobacco, both for chewing and smoking. He had used it twenty years. Immediately after he realized the blessing of the Lord, it seemed that one of the "holy ones" had come from the better world and was now talking with him, saying, "How about that tobacco? You promised God that if he pardoned your sins and restored you to his favor you would be a holy Christian, and depart from all filthiness of the

flesh. God did pardon your sins. Will you do as you promised? If so, you must quit using tobacco, for nothing will more defile the flesh, or is more filthy and abhorring in the sight of God."

He had a chew of tobacco in his mouth at the time; but when this singular impression was made upon his mind he threw it under the bench, disposed of all he had in his pockets, and resolved in his heart to never, no never defile his body by the use of tobacco. The habit had a very strong hold upon him; and it was no easy matter to get rid of it. The struggle lasted more than a week. He would stand for hours and argue the case in his mind, and frequently wished in his heart that some one would convince him that he could use tobacco and be a Christian.

But the more he studied and reasoned, the more he felt convicted that he could not be a consistent Christian and use tobacco. It seemed all the while that there was an invisible one present reasoning the case, thus, "How can you be a Christian and spend from twenty to twenty-five dollars a year for tobacco, which only defiles and pollutes the body, weakens the nerves, and shortens life? That money should be given to the support of the gospel. Will you be a Christian and go to heaven when you die, or use tobacco, backslide, and go to hell?"

The craving for tobacco was so great that his very mouth ached for a chew. But such was his

clear conviction that it was sinful,—that he could not be a holy Christian and do what he felt to be wicked and sinful in the sight of God,—that it seemed to be a matter of life or death to him.

VICTORY OVER TOBACCO.

Finally the happy thought came to his mind to go to God; for he has promised to cleanse from all sin and filthiness of the flesh all who come unto him by faith. That hour Peter kneeled in prayer, and by faith claimed the promise of God. He immediately felt that a change had come over him, and suddenly lost all desire for the filthy weed. From that precious hour until the present —nearly five years—he has had no desire for tobacco, but feels such a real hatred toward it that under no circumstance could he be induced to use it again.

CALL TO THE MINISTRY.

Shortly after his restoration he realized such a fullness of the love of God, and had such constant communion with him by day and by night, at home and in the sanctuary, that frequently when relating his experience his heart would run out after the sinner and backslidden ones; and he would entreat them to come to God with such

power that it was said by many that he would yet be a preacher.

But up to that time he had no thought of ever becoming a minister. He felt too unworthy to preach the pure and holy gospel of the Son of God. Yet such was his joy and peace, and his love for the salvation of the sinner, that he continued on; and after more than a year it became evident that the Lord called him to preach, and he resolved to do the best he could.

In 1877 he received permission from the church to preach; and on April 13th, 1878, he received his first license from the Ohio Annual Conference, of the Evangelical Association. He is now making preparations to enter the itineracy.

HIS MARRIAGE AND CHILDREN.

He was married in 1864, to Margaret France, who was born in Pennsylvania, March 23d, 1840. Their children are: Franklin Delmore, born August 13th, 1865; Imas Jane, born May 19th, 1868; Justina Alice, born July 8th, 1870; Sylvia Iomy, born January 25th, 1873 (died September 4th, 1873,).

Margaret Powell died died November 20th, 1875. Four weeks before her death she was hopefully converted, and died happy in the Lord.

April 6th, 1876, Mr. Powell was married to an excellent lady by the name of Olive Brayton, sis-

ter to James Brayton. She was born in Wyandot County, Ohio, December 16th, 1854.

Approved September 19th, 1879.

AMANDA BRAYTON, DAUGHTER OF WILLIAM POWELL,

(Of the branch of John Philip Powell)

Was born in Hancock County, Ohio, February 8th, 1853. When she was but six years old she lost her kind Christian mother by death, and was soon afterward adopted by her oldest sister, Susannah Harpster, wife of Isaac Harpster, of Wyandot County, Ohio, where she was kindly cared for and religiously instructed until her marriage. Early in life she was taught to give her heart to God; and in her fifteenth year she embraced religion and united with the Evangelical Association.

HER MARRIAGE.

November 7th, 1872, she was joined in holy wedlock, by Rev. A. Vondersall, to Mr. James Matthew Brayton, who was born in Wyandot County, Ohio, September 22d, 1850. He was converted in 1873. He is a member of the Evangelical Association, and is also superintendent of a Sabbath-school.

Their children are: Gracie Almanda, born Oc-

tober 9th, 1874; Ida Gertrude, born November 7th, 1876.

In 1877 Mr. Brayton and family moved to Hancock County, where they now reside, and where their third daughter was born October 7th, 1878. Mr. Brayton is a man who never lets "grass grow under his feet." He is industrious and economizing, and succeeds well in whatever he undertakes.

MR. BRAYTON'S ANCESTORS.

His father, William Brayton, was born March 10th, 1810. His mother's maiden name was Margaret Carr. She was born May 5th, 1839. Their children are: Oliver, Elijah, Nicholas, William, James Matthew, John, Olivia (now wife of Rev. Peter Powell), Margaret Levonia, Lucy M. May, and Margery J. E.

His grandfather, Elijah Brayton, who was born July 16th, 1787, was married to Miss Anna Hollbrook, in 1809.

His great-grandfather, Matthew Brayton, who was born July 24th, 1759, was married to Miss Martha Randall Gray.

His great-great-grandfather, Gideon Brayton, was born January 27th, 1718, and was married to Miss Rebecca Nicholas, of Coventry. She was born in January, 1742.

His great-great-great-grandfather, Thomas Bray-

ton, was born June 14th, 1681, and was married in August, 1704, to Miss Mary Freeborn.

The great parents of the Braytons were Francis Brayton, who was born in 1611; was made a free man in 1643; and died in 1692, aged 81 years. He married Mary Fisher, and they lived in the State of Rhode Island.

Approved September 1st, 1879.

CHAPTER XIV.

Personal History of the Fourth Generation Continued—Emanuel V. Powell—John H. Powell—George W. Powell—Jonas Powell—Rev. Noah Foltz—Lucinda Edwards—Jeremiah A. Powell.

EMANUEL VALENTINE POWELL, SON OF DANIEL POWELL,

(Of the branch of John Philip Powell)

Was born in Fairfield County, Ohio, April 29th, 1842. He was brought up on a farm, and spent his early days in attending school in the winter, and the balance of the year working on his father's farm.

When the war of the late southern rebellion commenced he was in his nineteenth year. From some cause unknown to himself, he was moved upon by day and by night to enlist as a soldier and defend his country; and from fear of being hindered, he said nothing to his parents about his impressions.

In the winter of 1861 he left the school-room and went direct to Findlay, Ohio, enlisted, and was sworn into the United States service before his parents knew anything of his intention.

He enlisted in Company G, Fifty-seventh Regiment,—Wm. Mungeon, colonel; James Wilson, captain,—and served his time of enlistment. He then enlisted as a veteran for three years, and remained in the army during the war. He was in seventeen engagements with the enemy, some of which were very severe; yet he escaped all harm, except one slight flesh-wound in the right arm.

He was with the famous "Sherman army," during its march to the sea-shore, and participated in all its luxuries, toils, and privations. At the close of the war he received an honorable discharge. He served in the army nearly four years, and knows much about military life. He often says he does not regret anything he endured for his country's sake, but that no amount of money would induce him to endure a similar life of warfare.

After the war he returned to his father's house, and worked on the farm until January 28th, 1869, when he was married to Catherine Sophia Boyer, sister to William Allen Powell's wife.

February 16th, 1870, their son, Virgil Holmes, was born in Hancock County, Ohio, after which Mr. Powell and family moved to Hillsdale, Mich., where Howard Crayton Powell was born September 26th, 1872.

Catherine Sophia Powell was born in Pickaway County, Ohio, June 12th, 1840, and died September 23d, 1875, in Litchfield, Hillsdale County,

Mich. She was converted about thirteen years before her death, and was a worthy member of the Evangelical Association. Her sickness was gastric fever. In her suffering she was patient and happy, and expressed a bright hope of eternal life. Her last word was, "Trust."

MR. POWELL'S SECOND MARRIAGE.

April 23d, 1877, Emanuel V. Powell was married in Snyder County, Pennsylvania, to a kind Christian lady named Mary Catherine Sierer, who was born June 2d, 1845. After their marriage they went to Hillsdale County, Mich., where they remained until July, 1878. They then moved to Hancock County, Ohio, on the old Powell homestead, where they now carry on farming.

Mr. Powell and wife are worthy members of the Evangelical Association, and regular attendants of church and Sabbath-school.

Approved May 28th, 1879.

JOHN HENRY POWELL, SON OF DANIEL POWELL,

(Of the branch of John Philip Powell)

Was born in Union Township, Hancock County, Ohio, October 26th, 1845. He had kind parents, who tenderly cared for him. At the age of five he was for the first time sent to school, and continued to attend, both winter and summer, until the age of ten. He then worked on his father's farm in the summer, and attended school

during the winter. He had many different teachers; but the best one was S. B. Hoffman, to whom he went longer than to any other teacher. He also received more lashings from his hands, but could not complain of getting more than he deserved, as he was of a mischievous nature. In those days the rod was the order of the school; and John Henry took his in good faith.

He had the opportunity of acquiring a good common-school education; but, with the usual fault of most children, he gave himself to idleness and play, and neglected his studies, which left him with a limited education.

After he was eighteen years old, in February, 1864, he enlisted in the Twenty-first Regiment Ohio Volunteers, under Colonel James Nebling, and served eighteen months, enduring many hardships. He took part in two regular engagements, —namely, at Jonesborough, Ga., and at Goldsborough, North Carolina,—and also in many hard skirmishes. He made many narrow escapes, being in active service all the time. He was captured by the enemy at Raleigh, North Carolina, and held seventeen days, when he was released and sent to his command. He went through the Atlanta campaign and Sherman's march to the sea-shore.

The war then closed, and the whole army marched for better quarters, passing through the states of North and South Carolina and Virginia

to Richmond, and thence to Washington, where preparations were made for conveyance by rail and river to Louisville, Ky. Here Mr. Powell was mustered out of service, and proceeded to Columbus, Ohio, received his discharge, and returned home thoroughly satisfied.

He arrived at home in August, 1865, and worked on his father's farm until September, 1867. He then entered high-school at Findlay, Ohio; and in three months he passed an examination and obtained a certificate to teach, after which he taught three months in Allen Township, Hancock County, Ohio.

After the close of the school he traveled through central and southern Ohio, Michigan, and Indiana, and returned home May 1st, 1868, where he remained until June 1st, 1868, and then went to Dayton, Ohio, and attended the Grier Commercial College until March, 1869. He followed different vocations for a livelihood, and visited Miami, Pickaway, and Fairfield counties until March, 1870.

The idea came to his mind that probably his fortune was in the "great West;" and he immediately made ready and started on his journey westward. He arrived at Warrensburgh, western Missouri, March 19th. Having only three dollars in money and one suit of clothes, he thought it best to come to a halt. He had but two sure things to depend upon; namely, his experience in teaching school

and his knowledge of farm-work. Believing the latter to be the surest, he turned his face toward the country. He soon arrived at a nice prairie farm, and was not long in finding out that he had hold of a "Buckeye" man. He captured his sympathy, struck a bargain at $20 per month for all summer, and worked faithfully until October, 1870.

He then turned his attention to railroading and telegraphy, and at once set out to learn the business. He came to a little town called Knobnoster, ten miles east of Warrensburgh, where he found the gentlemanly agent of the Missouri Pacific Railroad, who took him under his care. Mr. Powell at once began the study of telegraphy, and by close attention to his studies soon gained the confidence of his preceptor, who procured him a situation in his office, as baggage-master, which position he held until January, 1872.

Having now gained the confidence of the officers of the railroad, he was offered a situation on a branch of the Missouri Pacific Railroad, as agent and operator, at Concordia. He accepted it, and has successfully managed it to date, 1879.

He was married in December, 1872, to Miss Fannie L. Smith, who was born in Newark, New Jersey, July 5th, 1855. Her father was John Smith, who was married to Catherine Shulties. Both her parents were born in Germany. Their children are: Lillie Olivia, born September 27th,

1873; Clement Everett, born November 20th, 1874; Estella Gertrude, born November 28th, 1877.

In June, 1875, Mr. Powell and family visited his parents, in Ohio, and remained one month; and in October, 1877, he celebrated his thirty-second birth-day by visiting them.

In August, 1878, he again visited his parents, for the express purpose of attending the Powell Reunion, which proved a rich treat to him. In April, 1879, he was summoned by telegraph to the funeral of his dear mother, who had so tenderly cared for him. He obeyed the summons, and was once more permitted to look upon the face he loved above all others, and meet his aged father, brothers, sisters, and many relatives.

Having now a family and a nice home, he is happy and contented. He lives in Concordia, LaFayette County, Mo., a beautiful railroad town, principally populated with Germans. Mr. Powell was elected mayor of Concordia, and is now holding his second term. He is at present railroad agent, telegraph operator, and agent for the United States Express Company.

Approved July 25th, 1879.

DR. GEORGE W. POWELL, SON OF DANIEL POWELL,

(Of the branch of John Philip Powell)

Is the only practicing physician among the numerous Powell families; at least, he is the only one of whom I have any knowledge. And it is

evident that he is a physician only by an overruling Providence. His parents had no thought of him ever becoming a doctor; nor did it enter his mind until a strange and mysterious providence led him in a way he "knew not of," which was the first step toward preparing the way for his future course in life.

The ways of Providence are sometimes rugged and thorny; yet they always lead to success, happiness, and prosperity those who follow to the end, as is plainly indicated in the history of Mr. Powell. From his childhood until the present a special providence has followed him.

He was born in Hancock County, Ohio, September 30th, 1848. He was brought up on a farm, and was in early life trained to hard work. He attended school in the winter, and worked on the farm in the summer. When a boy he was naturally industrious, intelligent, modest, and unassuming; had but little to say to strangers; was always kind and good-natured. He readily learned all about farm-work, and knew how to keep in repair the various implements and machinery.

In consequence of his willingness to learn, his father selected him as the one to take care of his parents and the old homestead when he advanced in years. It was a long time before the parents consented that their son George should become a physician. Nothing but a clear conviction that it was providential led them to give their consent.

I am personally acquainted with the family; and the doctor was much in my presence before he left home. As to his moral character and industrious disposition, he gives the credit to his parents, who were always strictly opposed to everything demoralizing in its nature. Hence the training he received at home has followed him to the present, and proves a valuable blessing. We can fully comprehend the different classes of society with which a physician comes in contact; and if he does not possess an abundance of moral training he is liable to be misled, and to suffer the loss of his good character.

In whatever community this young man may locate professionally, I can bespeak for him many friends, and can recommend him to the public as an honorable man.

THE FATAL GLANCE OF THE AX.

During the summer of 1867 Mr. Powell took a job of clearing on his father's land, and when he had nearly completed the job he met with a misfortune. While chopping, his ax glanced and almost severed his right foot near the ankle-joint, which disabled him nearly eight months. To this mysterious and providential glance of the ax he dates his medical career; for up to that time he had not the least thought of being anything else than a farmer.

In the winter of 1869–70 he attended the dis-

trict school three months; and he gained more knowledge during that term than at any two previous terms. He then had an object in view, but had not decided as to what it should be.

In the spring of 1870 he entered the Findlay high-school; and while here he made choice of becoming a physician, which was greatly due to the persuasion of Dr. Wm. M. Detweiler, who took quite an interest in Mr. Powell, and made it a point to talk to him about medicine whenever he had an opportunity. He thought George was the right specimen to make a good doctor, and was just the man to be added to the medical fraternity.

Mr. Powell began his medical career in the spring of 1871. He entered the office of Dr. Wm. M. Detweiler, and with energy and diligence pursued his studies until the latter part of September, 1872. He then entered the Homeopathic Hospital College, at Cleveland, Ohio. In February, 1873, he returned home again. During his vacation he remained with his preceptor. In the fall of 1873 he entered the Homeopathic College, at Detroit, Mich., and in the last term entered the graduating class, and received the degree of Doctor of Medicine, February 12th, 1874.

With a grateful heart he returned home from his laborious task for rest, and for two months visited different places in search of a location. He settled in Union City, Indiana, April 17th,

1874. He was there but a short until he had considerable business; and his practice continued to increase nearly two years, when he concluded to go to the "sunny South." He left Union City March 14th, 1876, and went to Huntsville, Alabama; but not finding the society very enjoyable, he returned soon afterward, and on April 4th, 1876, located temporarily at Auburn, Ind. He then went to Moriah, N. Y., where he is now permanently located.

He was married October 2d, 1879, to a lady by the name of Clara Burhans, who was born in Warrensburgh, Warren County, N. Y., September 17th, 1859. He is now enjoying a lucrative practice, and is benevolent. He has the honor of giving fifty dollars to the Powell Memorial Fund.

Approved November 1st, 1879.

JONAS POWELL, SON OF DANIEL POWELL,

(Of the branch of John Philip Powell)

Was born October 29th, 1850. He is one of the peculiar Powells. When a small boy he was sent to school, to a kind female teacher. Under her instructions he readily learned to spell in two syllables. He was then sent to a male teacher. This teacher was not as well disposed toward children as he should have been, and soon began to scold and whip, which frightened them. Jonas, being naturally timid, soon be-

came afraid of him; and when he came to recite his lessons he could not tell what he did know. The teacher, not understanding the peculiar nature of the child, endeavored to force him by scolding and whipping, and one day whipped him so severely that he lacerated the skin, leaving a mark which Mr. Powell will carry to his grave.

This so frightened him that he has never fully recovered; and from that day on he could not under any circumstances be induced to go to school. Whenever anything was said to him about it, a sudden fear came over him, and he trembled like a leaf. He could not bear the idea of going to school.

As Mr. Powell has no education, he can not read nor write; but he has a head of his own, in which he can carry all his transactions. He has a good faculty for business, and good judgment.

He married a very fine Christian lady by the name of Caroline Walter, daughter of Frederick and Melvina Walter. She was born in Hancock County, Ohio, November 11th, 1849. Their only son, Daniel Ellsworth Powell, was born September 22d, 1877.

Mrs. Caroline Powell died November 26th, 1878. It seems that she had a token of her death about nine months before. When returning from the funeral of her mother, who was buried the February previous, she stated to her friends that before the year closed she would die; and several

times afterward she told her companion that she would soon be taken from him. She made all arrangements, and gave her husband instructions in reference to her child. When she was first taken sick she said to her companion, "I now lie down to die;" and after a few days of affliction she calmly fell asleep in Jesus, November 26th, 1878. She was a faithful Christian, and a member of the United Brethren Church for some years. Her husband is a member of the same church. He is a farmer, and resides in Hancock County, Ohio, on the farm where he was born.

Approved May 28th, 1879.

REV. NOAH FOLTZ, SON OF PETER FOLTZ,

(Of the branch of John Philip Powell)

Was born in Hancock County, Ohio, November 12th, 1836. His father, Peter Foltz, was a son of John Baltzer Foltz, of Fairfield County, Ohio, who was the son of George Foltz, of Shenandoah County, Virginia, who was born in Germany, and emigrated to America in the eighteenth century.

Mr. Peter Foltz, father of Noah Foltz, was married in 1835, to Elizabeth Powell, daughter of John Philip Powell. He was a pious Christian many years, and was an exhorter. The last time he spoke in church he said he had an impression that they would never again hear his voice in the church; but he had the assurance that if this

earthly house were dissolved, he had "a building of God, a house not made with hands, eternal in the heavens." He went home from church, took sick, and died three days afterward.

September 2d, 1860, Noah Foltz was married to Maria Trapp, sister to Rev. John Powell's wife. She was born in Fayette County, Pa., December 19th, 1836.

Their daughter, Laura Esther, was born in Hancock County, Ohio, April 14th, 1862. She is well-educated, and is a "school-marm." Their son, Cyrus Wilson, was born May 18th, 1865, and died September 17th, 1865.

Mrs. Maria Foltz was converted when but a girl of fourteen summers, and became a member of the United Brethren Church. She was a faithful Christian until her death, July 17th, 1865.

MR. FOLTZ'S SECOND MARRIAGE.

February 11th, 1866, Noah Foltz was married to Ann Elizabeth (Jones) Taborn, who was born in Greene County, N. Y., September, 7th, 1831. Their children are: George Fayette, born December 20th, 1866 (died January 13th, 1867,); Albert Lincoln, born April 22d, 1868; Franklin Peter, born November 4th, 1870. All their children were born in Wood County, Ohio, where Mr. Foltz and family now reside. He is a local minister and a farmer.

HIS CONVERSION.

From his youth up he was very quiet, reserved, modest, and unassuming. At the age of eight he felt the need of a clean heart; and by the strivings of the Holy Spirit he saw that he was a sinner unsaved, and needed the cleansing efficacy of the blood of Christ. In 1854 he resolved to seek the favor of God, and was hopefully converted and joined the United Brethren Church. Such was his zeal and earnest work that after several years of religious life he obtained quarterly-conference license to preach.

He was admitted into Sandusky Annual Conference in 1866, as a minister of the gospel, and in 1869 was ordained an elder in the church. He labors frequently in the ministry, filling appointments for others. He is a successful worker in the Sabbath-school, and feels blessed and happy in the discharge of his religious duties.

HIS HOLY CONSECRATION.

During the time from 1854 until July 2d, 1879, he often felt that there was need of a deeper work of grace; that there were higher attainments in the Christian life than he had realized; and he had a longing desire to become more wholly consecrated to God. He frequently prayed that God might lead him into paths of perfect love. Sometimes he had clear sunshine; and then dark clouds again

gathered over his religious sky to distress him. He had a longing desire to get rid of such dreary and gloomy feelings; but the only trouble was that he thought he could reach a state of perfection by his own industry, care, and caution.

In the spring and summer of 1879 he was unusually tried and harassed in mind; and such was the deep distress of his soul, the perplexity of his mind, and the gloomy thoughts of his heart, that he knew not where to go nor what to do. He says he can use no comparison that will better illustrate his feelings than that of wheat passing through a thrashing-machine and being separated from the chaff. All his good works and pious intentions became as filthy rags before him; and the Lord permitted him to remain in the "fiery furnace" and under the "fuller's soap" until all his former "garments" were stripped from him. His longing desire for rest to his weary soul became so intense that he finally resolved to go to God; not as a penitent sinner, but as a suppliant for a full redemption from all inbred impurities, and to be filled with all the fullness of God.

On the second of July, 1879,—a day which will ever be sweet in his memory,—he by faith obtained full freedom and cleansing from all inbred sin, and was filled with the fullness of the love of God. He can now say to all around that he knows there is a fullness in the all-atoning blood of Christ, and that his second blessing was more

clear, distinct, and complete than his first conversion. He can with all confidence proclaim that the blood of Christ does cleanse to the uttermost all who come to him.

In his former Christian experience and labor he was but a servant; he now rests in the sweet peace and abiding assurance that he is a son of God, and can now approach his Father and exclaim, "Abba, Father,"—my father and my God. He has no longer a wavering and trembling faith, but a full and abiding rest which surpasses all human understanding.

His beloved wife enjoys the same full blessing of perfect love. They and some of their children belong to the United Brethren Church at Portage, Wood County, Ohio.

Approved August 26th, 1879.

LUCINDA EDWARDS, DAUGHTER OF PETER FOLTZ,

(Of the branch of John Philip Powell)

Was born in Hancock County, Ohio, February 21st, 1843. When she was seven years old she lost her kind and affectionate mother, who was a daughter of John Philip Powell, and died August 9th, 1850. She was one of the good women of earth. She was converted under the preaching of her brother John, in 1839, and was a faithful Christian and a member of the Evangelical Asso-

ciation until death. She was kind to her husband and children, and to all with whom she associated.

Lucinda Edwards was converted in her fifteenth year, and became a member of the United Brethren Church. She was married to a fine young Christian gentleman by the name of William John Edwards, son of Josiah Porter Edwards, who was born in Ireland, in 1806, and was married to Mrs. Anna Young, who was also born in Ireland, in 1806. After their marriage they emigrated to the city of Philadephia, in 1830, and remained there two years. They then moved to Lancaster, Fairfield County, Ohio, where they remained eleven years. In 1843 they moved to Hancock County, Ohio, where Josiah Porter Edwards died, August 24th, 1871. He was good member of the United Brethren Church. His beloved wife, Anna Edwards, died in 1845. She was a kind Christian lady, and a member of the same church. Both are buried in the cemetery near Benton Ridge, Ohio.

Mr. William J. Edwards was born in the city of Philadelphia, Pa., while his parents were there visiting, September 23d, 1837. At the age of sixteen, while attending Sabbath-school, he was convicted of sin; but being of a timid and reserved nature, he did not make an open profession of religion until in his eighteenth year, when he joined the United Brethren Church.

He was married to Lucinda Foltz, April 5th 1860.

THEIR CHILDREN.

Wilson Jay Edwards was born in Hancock County, Ohio, January 7th, 1861. He is an intelligent young gentleman. He drives the mail and passenger hack between Findlay and Columbus Grove.

Margaret Jane Edwards was born February 19th, 1865, and died December 30th, 1871. She was blessed with a clear intellect and an affectionate heart, was beloved by all who knew her. She was a great lover of the Sabbath-school, and was happy in its songs and services.

Emma May Edwards was born August 6th, 1871, and died August 9th, 1871.

Clara Blanche Edwards was born November 11th, 1877, in Findlay, Ohio.

WILLIAM J. EDWARDS' OCCUPATION.

Mr. Edwards was brought up on a farm, and for some years after his marriage devoted his attention to farming. In 1868 he went into the livery business, and has ever since remained in that occupation. He also runs several mail and passenger hacks, on different routes.

He has been very successful in business, and has gradually and surely advanced. He has accumulated property, and now owns a livery-stable

which is an honor and an ornament to the city of Findlay. He always keeps the best quality of buggies and horses, and has everything about his stable as neat as a new pin. He has one of the cleanest and most quiet livery-stables to be found anywhere. No lady need blush to enter and call for a conveyance.

He does all by rule, and has but one rule for all. His motto, "We study to please," is posted up in his stable and in all his passenger hacks. All hands in his employ are strictly required to obey orders. None are allowed to swear or become intoxicated while about his premises, nor to abuse the horses; but they must take the best care of everything, and be kind and accommodating to all customers. If any disobey orders, he has but one rule for them, and that is to pay them off and dismiss them. His men soon learn to know and obey his rules.

Approved November 20th, 1879.

JEREMIAH ANDREW POWELL, SON OF REV. JOHN POWELL.

From the Religious Telescope.

EARLY PIETY.

"Out of the mouth of babes and sucklings thou hast perfected praise." (Matt. xxi. 16).

Jeremiah, son of John and Elizabeth Powell, of Hancock County, Ohio, departed this life Decem-

ber 25th, 1849, aged 4 years, 11 months, and 24 days. His disease was quinsy and croup. He commenced complaining six days before his death, but did not appear dangerously ill until near his end. From the time he could speak plainly he was religiously inclined. When his parents would go from home and leave him with the girl who kept house (his mother's sister), he would ask a blessing before each meal, and also before going to bed would sing, and kneel at the family altar in prayer. Three days before his death he said to his father, "Now, papa, I am well; I don't need anything more;" and from that time he would eat nothing. Medical aid was resorted to; but he did not wish to take medicine, or have any outward application. Twenty-four hours before he expired, while seated on his father's lap, he began to pray. All that could be understood was, "O thou great God." Two hours later he took his father around the neck, and commenced clapping his little hands, and exclaimed, "Glory! glory! Praise the Lord." He got so happy that he leaped from his father's lap onto the floor, and shouted glory. His father laid him on the bed, and ran for the doctor. While he was gone the child got happy again, and was so powerfully blessed that the woman present could not hold him. They then kept him from falling from the bed on which he was walking to and fro, shouting and clapping his hands. He took his dear mother around the neck, and kissed her and gave her farewell; also his two aunts. He then fell into a swoon, from which he soon recovered a little. By this time his father returned, and asked him if he wanted to die. He replied, "Oh, yes," and that he was going to see all the

pretty babies that have died. Shortly after, he expired without a struggle. His bereaved parents do not mourn as those who have no hope. The writer preached his funeral sermon from Matt. xxv. 34.

HENRY LONGBRAKE.

CHAPTER XV.

Personal History of Others who are not Powells—Rev. D. W. Downey—Bishop Samuel Hiestand—Manuel Hiestand.

REV. DANIEL W. DOWNEY.

It is with pleasure that I introduce to the Powell families Rev. Daniel W. Downey, son of the sainted Henry Downey, late of Seneca County, Ohio.

Rev. D. W. Downey, of Westerville, Franklin County, Ohio, was born in Fairfield County, Ohio, December 14th, 1824. He was brought up on a farm, and was married October 22d, 1846, to Miss Sivilla Twiggs, who was born in Cumberland County, Md., October 16th, 1824, and came with her parents to Seneca County, Ohio, where she was married. They had two sons, one of whom died in infancy. The other, James Wesley Downey, was born in Seneca County, Ohio, April 4th, 1852. He is now married, and lives in Kansas. He is a class-leader in and a good supporter of the United Brethren Church.

DEATH OF SIVILLA DOWNEY.

Sister Downey died November 10th, 1855. She was a faithful Christian, and died in bright hopes of heaven and a happy home among the saints of glory. The last words she spoke on earth were to her husband, "Daniel, you have been disobedient long enough; do your duty."

Mr. Downey was married again Jan. 26th, 1860, to Miss Lydia B. Bearinger. She was born in Hancock County, Ohio, February 27th, 1833. Their children are: Mary Ann, born December 31st, 1864 (died June 4th, 1865,); Euphemia, born in Shelby, Richland County, Ohio, August 12th, 1870.

It was my pleasure to receive Brother Downey and wife into the United Brethren Church, in the fall of 1848, soon after which he commenced to exhort. He received license to preach and became a member of the Sandusky Annual Conference, of the United Brethren Church, and in 1856 was admitted into the itineracy. He has ever since been a successful minister of the gospel, and has received many members into the church.

MR. DOWNEY A BENEVOLENT MAN.

He is always willing to give to benevolent objects. It was by a mysterious providence that I met Brother Downey on his circuit, and asked him to give toward the Powell Memorial Fund. After giving him the outlines of the Powell his-

tory and the memorial fund, I asked him if he would please give me fifty dollars for said fund, as a thank-offering unto the Lord. He cheerfully responded by saying that his opinion of the Powells and the object of the author was so good, grand, noble, and honorable that he would increase my request tenfold, and gave me his note for five hundred dollars.

As Brother D. W. Downey is no relation whatever to the Powells, whom he thus highly honors, we wish to honor him by giving this brief historical sketch in the Powell history.

Approved October 1st, 1879.

BISHOP SAMUEL HIESTAND.

I wish to say to the Powell families that I have no apology to make for introducing to you the venerable Bishop Hiestand. I only wish to explain that it was from a conviction of duty that I have written what is in this book in reference to this good man. As I have written the history of many on my father's side, I ought also to write at least a few on my mother's side. And among all the living and dead there are none, excepting my parents, to whom I owe such a debt of gratitude as to Bishop Hiestand, who took great interest in me. He gave me much valuable information concerning the early history of the United Brethren Church, which laid the foundation in my heart, and gave me such a thirst in my mind, and

led me to become deeply interested in the history and success of the church, when a young minister, just starting out in active work. I wish to say no less to his honor than what follows, which is based upon authentic record, personal knowledge, and statements made to me by Joseph Hiestand, an older brother of Samuel.

Bishop Samuel Hiestand was born in Shenandoah (now Page) County, Va., March 3d, 1781. He was the sixth son of Jacob Hiestand, who was drowned in the Shenandoah River while attempting to cross in a canoe, which upset.

Samuel Hiestand's mother was a native of Germany. His grandfather Hiestand was also a native of Germany, and emigrated to Lancaster County, Pa., in 1727.

Samuel Hiestand emigrated to Fairfield County, Ohio, in 1804, and was married September 24th, 1809, to Mary Margaret Raudabaugh, daughter of Nicholas Raudabaugh, and sister to Mrs. John Philip Powell. She was born in Schuylkill County, Pa., June 1st, 1795.

THEIR CHILDREN.

One son died in infancy. Manuel was born April 28th, 1813; Tobias, February 16th, 1815; Rebecca, April 2d, 1817; Sarah, February 12th, 1821; Maria, February 9th, 1823; Samuel Hilt, July 15th, 1825; Joseph Myers, December 13th,

1827; Ezra, April 11th, 1830; Anna Catherine, August 18th, 1832; Jonas, December 25th, 1834.

Mr. Hiestand, when very young, became religiously inclined, and about 1808 was hopefully converted to God, at a revival-meeting held by his brother, Rev. Abraham Hiestand, and George Benadum, and joined the United Brethren Church. Being very diffident and unassuming, he said but little for some years about being impressed to preach the gospel.

About eleven years after his conversion, in 1819, he received license to exhort from the Miami Annual Conference, and soon afterward commenced to preach. From that time forward he devoted most of his time to the ministry; yet, as he had a large family to provide for, and as in that day little was said or done by the church to support the ministers of the gospel, he devoted part of his time to agriculture. He was blessed with a precious helpmate, his beloved wife, who did a noble part. She did all in her power to encourage the children to work, and help provide for their wants, so that her husband could labor the more in the ministry.

Mary Margaret Hiestand was a good woman, and always aimed to do the best she knew how. She was one of the most independent women in her day. She considered it best to tell her mind, especially to preachers. To illustrate how nicely

and politely she sometimes talked, I will give but one incident:

A preacher whose outward appearance was not such as the bishop's lady thought became a minister of the pure and holy gospel frequently came to see the bishop; so one day she got the clothes-brush and handed it to the preacher, saying, "Take this, and go outdoors and brush your coat. Ain't you ashamed of yourself,—going around among the people with such a dirty coat. If your heart is half as dirty as your coat, you are surely not fit to preach." He gave his coat a good brushing, and never forgot the bishop's wife.

SAMUEL HIESTAND'S MINISTERIAL LIFE.

Soon after Mr. Hiestand commenced to preach he also began to travel circuits and missions. He was frequently elected presiding elder, and in 1833 was elected one of the bishops of the United Brethren Church. In 1837 he was re-elected bishop, which office he held when death overtook him.

I will but briefly state that I knew him to have charge of a circuit and presiding-elder district, while at the same time he was superintendent of the church. It may truthfully be said of this good man of God that he was abundant in labor, and that many souls in glory will own him as their spiritual father.

Bishop Hiestand was not what in modern times would be called an orator. He had a peculiar difficulty in his delivery. He was a good theologian, was well versed in scripture and church-history, and was a profound thinker and great reasoner. He understood parliamentary rules as well as any minister in his day, and was acknowledged by his ministerial brethren to be a good superintendent of the church.

He took special delight in illustrating ancient prophecy, showing by the same that Christ was the true Messiah. Another "sweet sugar-stick" of his was to illustrate church-history, and the glory of the Christian church in the latter day, when it will be arrayed in all its glory. I will give one incident, which occurred at a camp-meeting in Fairfield County, Ohio.

The venerable bishop preached in the German language, in which he was always eloquent, from these words, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (Solomon's Song vi. 10.) While showing the beauty of the church when clothed in all its Christian armor, it seemed that a wave of glory came over the people like a mighty rushing wind which swept everything before it. When the man of God took his seat there was some time in which many feasted in their own peculiar way.

I looked over the audience and noticed some

who were seemingly riveted to their seats, while their faces were turned heavenward. Their eyes were fixed with a steady gaze, and their lips were in constant motion, as though they saw a holy one from the glory world, and were holding sweet conversation. Others were on their feet. Whether they meant to imitate David when he danced after the ark, I did not inquire. Suffice it to say that their bodies went up and down, up and down; and each time they moved they cried at the top of their voices, "Glory, hallelujah!"

Another scene I noticed was, an aged colored man, whom I took to be a minister, stood at the foot of the stand, where he could look the speaker in the face. After the bishop had preached awhile, the "darkey" paid such peculiar attention that I took special notice of him. It seemed from his actions that he so sweetly feasted on what the minister said that he really forgot where he was. Every now and then he imitated the honey-bee, which, when it had secured from the flower all the honey it could contain, flew home and deposited it in the comb. So that aged darkey would for a moment seemingly store away what was to him "sweeter than honey or the honey-comb."

When the services closed and the ministers descended from the stand, they one after another shook hands with the darkey. John Russel took hold of his hand, and said, "Well, well, brother,

how did you like the sermon?" The darkey replied, "Bless God, it was so good, and so sweet."

Russel. Do you understand the German language?

Darkey. No; not one word.

Russel. How did you you know it was so good, if you do not understand the German language?

Darkey. Brother, in here [putting his hand on his bosom] was something that kept saying all the time, "That's so, that's so;" and somehow it seemed to me all the time that it was so.

The darkey was not the only English person on the camp-ground who seemed to understand what the bishop said. I heard others express themselves in a similar way, saying that it was one of the richest feasts to their soul they ever enjoyed under preaching; that it seemed to them they understood it all.

THE BISHOP A MAN OF GOD.

No one could be in his company any length of time until deep down in his heart he felt and said, "Surely this is a man of God." He had such a peculiar, sociable, friendly, and interesting way of conversing, and of combining the ordinary and daily events with religious themes, that it was readily appreciated by saint and sinner. He always had a large congregation in his own neighborhood. The last year of his life he preached every four weeks in our society.

HIS LAST SERMON.

I remember very well his last sermon. It was on a beautiful Sabbath morning. I was among the first at meeting on that morning; and from some unaccountable reason I took special notice of what occurred that day. The venerable bishop came early. The house stood on a corner where two roads crossed; and instead of going into the house he occupied the four corners of the road awhile.

The bishop was above medium stature, heavy set, corpulent, stoop-shouldered, short in the neck, and was inclined to lean forward when walking, with his hands folded on his back. That morning he walked the four corners of the road: He would take one road and go perhaps fifty steps, and then return and take another road; and thus he continued to walk for quite awhile, most of the time looking on the ground, but now and then casting a glance along the road to see who was coming.

At the appointed time, he entered the house in such a peculiar way that many took notice of it. He stepped as softly as though walking on "holy ground." He opened the meeting as usual; and while praying it seemed as though he was alone in earnest consultation with the Lord. His great loving heart ran out and embraced all his neighbors, the church, and his family. He prayed for the prosperity of the church and the conversion of his neighbors and their children so

fervently, and with such kind, fatherly love and affection, that it made a deep impression on many.

Before reading his text he remarked that he had very peculiar feelings that morning, and felt as though he ought to tell them. He commenced by saying that ever since he began to preach there were no people on earth that he loved to preach to better than to his neighbors, especially the last year. He said that one year ago he became peculiarly impressed that his work on earth was about done, and felt this morning that this would be the last time he should ever be permitted to preach to them; that he had this morning reviewed his association with them for many years, and had aught against no one living; that, as far as he knew, he was at peace with all men; that this morning he had such sweet, abiding peace with God, he could with confidence say, "All is well."

About ten days afterward he took his bed, and never again arose. After a short time of affliction he calmly fell asleep in Jesus, without uttering one word. He died October 9th, 1838. It was my privilege to be with him during his sickness, and hear him express his confidence in the Redeemer. A goodly number of the members of the church were present when he died. When we saw that he would breath no more, it was said by one, "Ah, he is gone." With that solemn thought before our minds, we all felt that one of

our best earthly friends had departed, and we wept as never before.

On the 11th of October, 1838, a large concourse of ministers, friends, and neighbors convened at the late residence of Bishop Hiestand. Rev. Jacob Winter preached in German, and Jacob Miller in English, after which the bishop was buried, according to his previous request, beside his pious mother, in the Hiestand burying-ground, in the north-east corner of his farm, in Liberty Township, Fairfield County, Ohio.

Two of Samuel Hiestand's brothers, three of his sons, and four of his grandsons are, or were, ministers in the United Brethren Church. His beloved wife, Mary Margaret Hiestand, died November 22d, 1858, in Darke County, Ohio, aged 67 years, 5 months, and 27 days.

Approved December 29th, 1879.

MANUEL HIESTAND, SON OF BISHOP SAMUEL HIESTAND,

Was born in Fairfield County, Ohio, April 28th, 1813. From childhood up he was a peculiarly interesting person. Much that would make interesting reading-matter might truthfully be said of him; and many would do well to imitate his example in more ways than one. But I have only space for a few facts in his history.

HIS EDUCATION.

In his youthful days school-privileges in his

neighborhood were meager, and his parents could not consistently send him from home to attend school. His education is not what is called classical; but he has a good common education, with a well-balanced mind. He is very intelligent, always interesting in his conversation, and cheerful and happy when in company. He has taught several terms of school. He is frequently called upon by his neighbors to transact legal business for them, such as administering on estates of deceased persons, and business pertaining to the township, school, and church in his community; and he always takes delight in rendering satisfaction to the best of his ability.

HIS MARRIAGE AND CHILDREN.

Manuel Hiestand was married Dec. 6th, 1840, to Miss Mary Shreaves, daughter of Asa Shreaves, who was born in Virginia, February 12th, 1786, and was married to Nancy Myers. She was born December 6th, 1791. Their children were: Phebe, Elizabeth, Mary, Samuel, Eva Nancy, Barbara, Simon Peter, Asa, Anna, Harriet, George W., and Martha Jane Shreaves.

Mary Hiestand was born in Fairfield County, Ohio, July 26th, 1813. Their children are:

Asa Franklin Hiestand, who was born in Fairfield County, Ohio, November 22d, 1841, and was married to Lucinda Jane Sutton. They had four chil-

dren. Lucinda Jane died, and Asa F. was married to Mary Jane Booher.

Eliza Hiestand was born in Boone County, Ind., November 13th, 1843, and was married to John F. Routh. They have four children.

Amanda Margaret Hiestand was born in Boone County Ind., December 25th, 1846, and was married to James Wesley Roark. They have six children.

MANUEL HIESTAND'S HOME.

On December 24th, 1879, I visited Manual Hiestand at his home in Boone County, Ind., for the express purpose of reading to him what I had written concerning his parents, and of writing his own history, knowing that he was an eye-witness to most all that I saw myself in reference to his parents, and would therefore be the best prepared to judge of the correctness of my statements in their history. While with him he gave me the following incident in his own history:

One day his father came into the field where Manuel and his brother Tobias were at work, and spoke to them with a faltering voice. Tears were in his eyes while he unburdened his heart to the boys; and to encourage them he said, "My sons, be kind and industrious. Take good care of the farm and stock while I am gone from home. I know, if you will be good boys, God will always bless you, and his blessing will follow you wher-

ever you go, so that you will never be brought to want." He then left home for his charge. But the two sons never forgot that fatherly counsel; and it is true that the blessing of God has ever followed Manuel.

In 1842 Manuel Hiestand and family emigrated to Boone Co., Indiana, into a dense forest. Manuel had then a wife, one child, one horse, one cow, nearly one hundred dollars in money, and 120 acres of land, on which was an unfinished cabin.

Having an excellent wife, who knew how to work, was not afraid of the loom, and did much weaving, they prospered, and now have a comfortable home. Their three children are all married and live close around them. Each one has a farm; and they are doing well. All are religious, and members of church.

It is said that a happy home consists in having plenty of food and raiment, a warm house to live in, being out of debt, having a clear conscience and contented mind, and being at peace with God. It may truthfully be said that Manuel has all of these.

HIS RELIGIOUS LIFE.

When but a child, he wanted to be good and serve the Lord; but in the simplicity of his soul he knew not how to pray, nor what to say when he approached God. Being naturally very timid, he named it to Tobias, his younger brother; and

the two little boys approached their father. Tobias acted the part of Aaron, and did the talking. He asked his father how a person might come to God, and what he should say in prayer. Their father told them to kneel in prayer by their bedside and say:

> "Lieber Gott, mach mich fromm,
> Dass ich zu dir in den himmel komm."

The translation of this is:

> "Dear God, make me pious,
> That I come to thee in heaven."

This prayer Manuel used until he learned to say more. When a young man, he felt it his duty to reverence his father by making an open profession of religion; and at a camp-meeting he gave his hand to the United Brethren Church.

When he emigrated to Indiana, there were some settlers who had moved in previously. He soon invited the ministers to make his house their home, and preach to the people. It was not long till the minister of the United Brethren Church organized a society in Mr. Hiestand's house; and Manuel and his wife were the first to give their names. Others followed; and Manuel was chosen class-leader. Although he was diffident, and felt unworthy, yet such was his love for God and the church that he said, "I will do the best I can."

The society prospered, and now has "a temple of honor," dedicated to God, where they meet on the Sabbath to offer "sweet incense" to God.

Mr. Hiestand is benevolent, and honors God with his substance in many ways. He is always ready to give as the Lord prospers him. As a thank-offering unto the Lord, and as an expression of his good wishes toward the Powell families, he gave me fifty dollars for the Powell Memorial Fund; and his wife gave me ten dollars for the same.

Approved December 30th, 1879.

CHAPTER XVI.

Introduction to the United Brethren Church—Its Organization—Ministers—Members and Classes—Conference—Mistakes—Three Peculiar Rules—Church Vindicated—Thoughts on Secret Societies—Men will Act—The Christian Privilege—Constitution—Bishop Hiestand—Doctrines—Bright Prospects—Invitation to all—Special Appeal.

INTRODUCTION TO THE CHURCH OF THE UNITED BRETHREN IN CHRIST.

Whereas we have connected with the history of the Powell families the missionary interests of the church of Jesus Christ; and, whereas we have made arrangements with the missionary board of the Home, Frontier, and Foreign Missionary Society of the Church of the United Brethren in Christ to receive and take care of, in the name of the Powell Reunion Association, all moneys and notes raised by said association; and, whereas some of the Powells and others who may donate money to the Powell Memorial Fund are not personally acquainted with said church, it is thought proper that we give the following brief history of it:

ITS ORGANIZATION.

The Church of the United Brethren in Christ was first organized in the latter part of the eighteenth century, and in 1800 received the name of United Brethren in Christ. Rev. William Otterbein, a learned divine, was one of its first bishops. Its form of government is republican.

ITS MINISTERS.

Its ministers are: 1. Bishops, who are elected by General Conference from among the ordained ministers. Their term of office is four years.

2. Presiding elders, who are elected annually by the members of the annual conference to whom they are amenable.

3. Itinerant ministers, who travel without reserve, and labor in word and doctrine on the field assigned them by the annual conference, whether it be a circuit, mission, or station.

4. Local preachers, who preach as often as they can, or when occasion requires.

ITS MEMBERS AND CLASSES.

1. Persons are received as members of the church on confession of faith in Christ.

2. Persons who have not yet obtained the pardon of their sins may come under the watch-care of the church, but have no vote in the society.

3. A class consists of three or more members

of the church, who annually elect one or more of their number as leader, whose duty it is to meet his class in class or prayer meeting at least once a week, and watch over the spiritual interests of the members.

4. Each class annually elects one of its members as class-steward, whose duty it is to attend to the finances of the church.

ITS CONFERENCES.

1. Quarterly conference, held on each field of labor, every three months in the year. It is conducted by the presiding elder, and is composed of all the ministers, exhorters, class-stewards, class-leaders, trustees of meeting-houses and parsonages, and Sabbath-school superintendents who reside within the bounds of the field of labor on which the quarterly conference is held.

2. Annual conference, held once a year. The presiding bishop is chairman. All the itinerants and local ministers who reside within the bounds of the conference district are members of said conference.

3. General Conference, which is held once every four years. Its members are the bishops, who are the presiding officers, and a proportion of delegates from each annual conference, who are elected by the laity of the district by which they are sent, and represent said district. The General

Conference is the law-making department of the church.

ITS MISTAKES IN ITS EARLY HISTORY.

1. The early ministers of the church committed a mistake in not immediately organizing a society and forming the people into classes for their mutual protection and assistance. Many of the new converts saw and felt the need of help and a united effort to assist each other. The ministers of the Church of the United Brethren in Christ said and did but little toward a systematic organization. But the ministers of other churches insisted that it was the duty of the children of God to separate themselves from the world and be identified with a Christian church, and often gave the people the privilege of joining their church. Many who were awakened and converted under the labors of ministers of the United Brethren Church, and who would have united with that church had the opportunity been given, were thus lost to it. It was said to me that the sainted Bishop Asbury once acknowledged that the Methodist Episcopal Church was indebted to the labor of the ministers in the United Brethren Church for at least ten thousand of its members.

2. Another mistake was their opposition to the English language. Many thought the mission of the United Brethren Church was only among the German people, and very strongly opposed the

English language. They would not encourage any English person to unite with them, nor have any English preaching among them. As the English language took the preference among the masses, many good people were thus lost to the church who would have cheerfully united if they could have understood German or had received encouragement in the English language.

3. Another mistake some made was their opposition to the church having a printed Discipline, claiming that the Bible was sufficient for all purposes of church-government. They did not comprehend the mportance of a Christian church selecting so much of scripture as bears upon its principles, its faith, and its practices as are in accordance with the Bible and their views of church-polity, and publishing it in a little book, and calling it by its proper name, for their convenience and benefit. Some withdrew from the church, rather than to submit and be governed thereby.

4. Another mistake made by some was in not standing up to the principles and rules of the Discipline as strictly as they ought. The Discipline was in accordance with the peculiar views of the founders of the church, which they believed to be in strict accordance with the teachings of the word of God. Thus by their wavering and unsteady conduct they did not exert the influence they might have exerted if they had stood firm to the principles of the church to which they belonged; and

those principles and rules they had no need to be ashamed of, or afraid to own or observe.

5. Another mistake which some of its ministers made was perhaps owing to their timidity and reserved natures. They did not seek notoriety, but wished to appear humble in seeking a more retired spot for worship than the most public place. In locating an appointment or building a church-house, they sometimes selected the most retired spot they could find in the country or town, and consequently were frequently left in the rear of the advancement made in the improvements of the surrounding population.

THREE PECULIAR VIEWS OF THE CHURCH.

1. The church did not allow any of its members to traffic in ardent spirits,—neither making, vending, or selling it, except for medical or mechanical purposes.

2. The church did not allow any of its members to traffic in American slavery. It was opposed to slavery in every form; and its members were not permitted to buy, sell, or hold slaves.

3. The church was opposed to secret societies, and did not permit any of its members to belong to them.

In view of these three peculiar principal rules in their Discipline, the church met with much opposition from some of its members, as well as from many outside of the church.

We have here spoken of the mistakes and oppositions of the church; but we distinctly wish to be understood as saying that they came from the smaller portion of its members. The majority were ever true to the fundamental principles and rules of the church, held them as sacred, and observed them as being in accordance with the teachings of the word of God.

THE CHURCH NOW STANDS VINDICATED.

Although the church had much opposition to contend with from those who differed with them on those principles and rules, and was thus hindered in increasing its membership as fast as it would otherwise have done, yet time has vindicated it as being sound and right on two of the peculiar principles and rules of its Discipline and church-polity. On the temperance question the church is now fully sustained and vindicated by all other Christian churches and temperance men and women throughout our broad land.

On American slavery the church was fully vindicated as correct during the late slave-holders' rebellion.

THOUGHTS ON SECRET SOCIETIES.

In every church there are found warm advocates of secret societies, who hold views similar to those held by many in the United Brethren Church. But the time will come when the church will be

sustained and vindicated on the secrecy question, as well as on slavery and temperance.

It may not be out of place in this connection to give the views held by many of the early ministers and members of the church, as well as many of the Powells, as I remember hearing them expressed many years ago by those sainted and honored dead, who were well conversant with the early fathers of the church. I will give but a few of their views:

1. There is no need of a secret society for benevolent purposes. All the money and alms they have, and all they can do for benevolence, can be done as well without a secret society as with it. A secret society is no real preventive against imposition.

2. The principle of true manhood is not to seek something—whether it be money, goods, provisions, or otherwise—for which they can not render an equivalent; but it is a Christian duty to be industrious and economical, and to earn an honest living, without depending upon others for support.

3. They held that it was neither safe nor proper for a Christian to associate in secret with irreligious and wicked men, although the avowed object of secret societies who meet after night in secret conclave is only to transact the business of the society. There may be no evil intentions in this; yet their example encourages those who do

meet in secret bands to design evil against church and state.

4. It is a principle in philosophy that the greater attracts the lesser, that spirit operates on spirit and mind on mind. Hence, whatever may be the company with which we associate, ere we are aware we imperceptibly partake of their nature, and more or less become like them.

MAN WILL ACT OUT WHAT IS IN HIM.

"Out of the abundance of the heart the mouth speaketh." We can not associate with worldly and wicked men without partaking of their nature, and in some respects becoming assimilated with them. Hence the danger of a Christian losing the enjoyment of religion by improper company. There is a difference between having religion and enjoying it. We enjoy it just in proportion as we live it. It is possible for a person to have just enough religion to make him unhappy, or too much to enjoy the pleasures of the world; for when he would indulge in worldly amusements his better judgment convinces him that as a professor of the holy religion he is out of his proper place. Then when he goes into the sanctuary to worship, where God reveals his glory to his faithful children, he has not enough religion to enjoy the power and glory of God, and thus is unhappy in and out of the sanctuary. Religion becomes a burden to him; and he performs duty

while it is presented as such, but not because he loves duty for the Lord's sake.

THE CHRISTIAN'S PRIVILEGE.

It is the privilege of every Christian to enjoy such a state of grace that it will be his highest joy, his meat and drink to do the will of God with a perfect heart and a willing mind. In order to enjoy that state of grace it is necessary that we live religion; that we shun every appearance of evil, and all that hinders us from making an entire consecration to God and enjoying the fullness of the blessing of the gospel of Christ.

CONSTITUTION OF THE CHURCH.

The reader will permit me to say that there were some members who were never satisfied to "let good enough alone," but wanted frequent changes in the government of the church. Many of the good and more substantial men felt the need of a more permanent church-rule than they already had, and concluded to ask General Conference to adopt a constitution which would secure equal rights and a permanent rule of action that could not easily be changed. But when the thought of a constitution was first introduced into General Conference, the fathers of the church saw proper to get up the outlines of said constitution, submit it to the members of the church, and give them

four years to think upon and express their approval or disapproval of it.

Shortly before the next General Conference, Bishop Samuel Hiestand gave notice to the society in his neighborhood—of which I then had the honor to be a member—to meet for the purpose of expressing their opinion *pro* or *con* in reference to the contemplated constitution.

Bishop Hiestand called the meeting to order, and fully explained the object for which they had met. Among other things, he stated that it was the desire of many in the church to have a constitution that would give permanence to the church; that the main features of the church could not be changed without the consent of two thirds of the entire membership; that if any man or set of men wished a change in said constitution, they would have first to get the consent of two thirds of the entire church before a change could be effected, which, he thought, most likely would seldom occur, and hence that all who belonged to the church would have an assurance that its principles and fundamental rules would remain permanent.

Each one present was permitted to express his views. Many spoke in favor of the contemplated constitution, of which they had the outlines; and there was no opposition. A constitution was adopted at the next General Conference.

DOCTRINES OF THE CHURCH.

The doctrines of the church are, we believe:

1. In a triune God, the Father, the Son, and the Holy Ghost; these three in one.

2. In Jesus Christ; that he is divine as well as human.

3. In redemption through Jesus Christ; that he suffered, died, and arose again, and now intercedes for us.

4. In the Holy Ghost as being equal with the Father and the Son; that he reproves, leads, and comforts.

5. In a holy Christian church and the communion of saints.

6. In the Holy Bible, Old and New Testaments, as being the word of God.

7. In the fall in Adam, and the depravity of the whole human family.

8. In the doctrine of repentance toward God, justification by faith through our Lord Jesus Christ, and sanctification by faith in the blood of the Lamb of God.

9. In holy living as a Christian church.

10. In the ordinances of baptism and the Lord's-supper; that it is the duty of all the members to observe them.

11. In a general resurrection of the body, and a future general judgment.

12. In the immortality of the soul, and future

rewards of the righteous and punishment of the wicked.

BRIGHT PROSPECTS OF THE CHURCH.

The prospects of the church are grand, noble, and honorable.

1. The piety of the Church of the United Brethren in Christ is admitted by many who are best acquainted with it, notwithstanding all its mistakes and imperfections. Its members will compare favorably with those of any other Christian church for piety, humility, and devotion to the cause of Christ in our Christian land. May the blessing of Heaven rest upon the church.

2. The zeal of the church is such that many of its members are wholly consecrated to the all-important work of saving souls and enlarging its borders. There are now no less than three hundred and sixty-seven missionaries, besides many holy ministers who labor on circuits and stations. Within the last twenty-five years 78,271 souls have been added through the missionary society alone; and the whole church now numbers 154,796 members.

3. The church was slow to enter into the great work of educating its sons and daughters above a mere common education. But we rejoice to say that such is the thirst for a more liberal and classical education that now the demand for a higher grade of schools, such as academies, seminaries,

and colleges, is increasing throughout the entire borders of the church. A number of flourishing academies, seminaries, and colleges are already in successful operation in different portions of the church; and many of our sons and daughters are busily engaged in pursuing their studies at school. Many have already graduated with high honors to themselves and to the school in which they were educated, and are now filling important and honorable positions in life. Some are educating others, while many are devoted to the work of the holy ministry. A door stands wide open for their future usefulness.

4. The publishing house of the church is another encouraging feature of its prosperity. The several religious papers published by the church—seven in number—are as so many cooling streams flowing through the land, by which many can quench their thirst for pure, living literature; and this quickens and strengthens the church in all its various departments. A great variety of good and wholesome literature is published in the shape of books, Bibles, Testaments, and pamphlets; and all who wish useful books can get as good and as cheap a supply at the United Brethren Printing Establishment as anywhere else. They have the facilities to supply the wants of all who give them a call.

5. It is evident, from the past as well as the present history of the church, that it has its

mission to fulfill. Divine Providence has raised up the church for an important mission, which is cleary seen when we look at at the grand success it has achieved during the brief history of its existence; and more so when we look at the present opening before it.

6. Wherever the principles, doctrines, and usages of the church become fully known, its ministers are invited to tarry among the people; and although the church has now 367 missionaries in the active work of evangelizing the world, there still remains an open door for as many more. If the Board of Missions had the money to appropriate for that purpose, men could be found who are willing to go forth and labor for the salvation of immortal souls.

INVITATION TO ALL.

Kind reader, please permit me now and here, in the name of the Lord, in the name of the church, and in the name of the Powell families, to ask you to give of your means for the noble and benevolent work of saving souls, for the glory of God, and for the happiness of the children of men, as a thank-offering unto the Lord.

If in your heart you feel ready to make a donation to the Lord, and are willing to let the money pass through my hands, in honor of the Powell Memorial Fund, and wish to raise a memorial to your own name, I hereby pledge you that I will

see that it is applied as you direct. Send it by check or postal-order, payable to my order, at Findlay, Hancock County, Ohio; and I will immediately give you a receipt for the same, and pay it over to the proper place. All who donate five dollars and upward will have their names acknowedged in the second volume of the Powell History.

SPECIAL APPEAL.

1. I make this special appeal to you from the fact that at this time there is great need of help in the missionary field, and your contribution will do much good.

2. I make this appeal to you from the fact that I can not see in person all those who I feel sure will admire the noble work I have undertaken, which is fully explained in this book, and who will esteem it a pleasure to aid in rearing a living, working memorial fund in honor of the people whom it will represent.

3. I appeal to you from the fullness of my heart for the love I entertain toward God and the missionary cause, the love I have for the church with which I have had the honor to stand identified many years, and the special love I have for my kindred people, the Powells, whom I wish to honor.

4. I make this appeal from a clear evidence that there are many men of abundant means who

do not belong to any Christian church, but have a reverence for God and an interest in the salvation of the world, and wish to give of their money as a free-will offering unto the Lord, for the missionary work. To such men and women I wish to say, Please send me a liberal donation for the Powell Memorial Fund, in honor of your own name, and I will thank you in the name of the Lord whom I serve, in the name of the church to which I belong, and in the name of the numerous Powell families whom it represents.

5. I wish to say to you that by thus giving of your means you will do a noble and highly honorable work; and when you are dead and gone to your reward, your money will still be working on and accomplishing much for God and fallen humanity.

6. I wish to say that it has been my conviction for many years that every person should give as a thank-offering to the Lord at least as much of his estate as he would give to his children.

7. I ask the privilege, kind reader, of saying to you that it is a Christian duty you owe to yourself, your family, your neighbors, and your church, to show by your actions that you believe in being benevolent in the support of the gospel, and in aiding the missionary work among the heathen. Actions speak louder than words.

CHAPTER XVII.

The Missionary Problem Solved—Locating a Mission—Organizing a Society—Three Hard Cases—Strong Team—Pulled so well—Figure Stone Church—Raising Missionary Money—Single Rule of Three—Fish-Story—Preaching a Warm Missionary Sermon—"Where there's a Will there's a Way"—Origin of the Missionary Society—Three Rev. Johns—Who is to Preach?—Deep Mysteries—Who Supports?

THE MISSIONARY PROBLEM SOLVED.

Grandfather. Well, Andrew, have you just returned from conference? I would be pleased to learn how things were done there, if you had a pleasant time, and where your field of labor is this year.

Andrew. I have the pleasure of saying to you, grandfather, that we had a very pleasant time at conference. The members were mostly all present, and everthing passed off very agreeably. It seemed that each one esteemed others better than himself; and each one acted as though he were really more interested in the welfare of others than in his own. There seemed to be a holy and heavenly atmosphere throughout the entire session; so much so that some of the older members felt real

good, and said it was one of the most harmonious sessions they ever attended.

The conference assigned me a new mission, on the south-east side of the conference-district. The district is large, so that I have plenty of elbow-room. It embraces part of two counties, and is supposed to be good ground for a permanent work. Now, grandfather, you will stand by me, and give me all the counsel you possibly can. I know you are well posted in missionary operations, and I am young and inexperienced; so I wish you to give me a rule to govern me and all my transactions during the year.

Grandfather. I shall esteem it a great honor to give you all the aid and instruction in my power; for there is no work on earth that has such a deep-down-in-my-heart hold upon my affections as the missionary interests. I have had for many years a great anxiety to do something to the best of my ability for the advancement of the missionary interests of the church of Jesus Christ; and if I can do a little in that direction by assisting you, I will do it most cheerfully. You desire me to give you a rule to govern you in your work on the mission. I will do that, and even more than you ask; I will give you four rules.

1. Be sure you are right, then go straight ahead.

2. Have a place for everything, and everything in its place.

3. Do not put off until to-morrow what you can do to-day.

4. Always remember the rule you learned from Stephen Pike's old arithmetic, when a boy at school.

Andrew. Thank you, grandfather. I understand the application of the three first rules you gave me; but, for my life, I can not see what earthly use you can make of Mr. Pike's old arithmetic, which has long since gone out of use in the school-room, or how you can apply it to the missionary work.

Grandfather. Inasmuch as you want my counsel and aid during the year, I will not now detain you to explain the old arithmetic. But I assure you that during the year you will see at sundry times and divers places that the old arithmetic will come good. You remember, the definition he gave of arithmetic was that it is the art of computing numbers, and has five principal rules for its operations; namely, numeration, addition, subtraction, multiplication, and division; that by these rules all problems in arithmetic are solved. He then, as you know, gives examples by which the pupil may apply these five principal rules. I will only name three classes of examples; and as you may have more occasion to use these than any other, I will name them now and explain them when I think you need the application. The first is called square measure; the second, the single

rule of three. The other is short, but very good, and is the one I use more than any other. It is called the rule of practice.

Andrew. I am ever so much obliged to you for your kind accommodation; but it creates such an anxiety to know how these rules are to be applied that I can hardly wait. Just now I wish to know what course to adopt in locating the mission assigned me. If you please, give me some light on that subject.

Grandfather. I do not just know what light you really want. I very well know how I should do in locating a mission in such a large territory as conference assigned you. I would first take my horse and travel all over the territory, look out its location, and make such inquiry as to the wants of the people as I deemed best, without saying one word about my preaching. When I had all the light on the location of the several settlements, and the wants of the people, I would then select as many of the most prominent points on the territory as I thought I could properly care for. Then I would start on my second round, and establish appointments. I would seek out if possible the most influential man in the vicinity in which I wished to preach, go to his house and make myself known to him, and ask him for the privilege of stopping with him and having the wants of myself and my horse attended to, as I wished to establish an appointment for preaching

in the neighborhood. I think there are but few men who, if properly asked, would refuse to grant my request. But if I should fail at the first, I would try the next best thing, and thus continue on until I had been all around the territory, leaving appointments wherever a door opened to me. I would then start on my third round, and fill all the appointments I had made.

Andrew. I have now located the mission, and have established seventeen appointments. I have been all around the mission, and have preached at every appointment, to good congregations. Now, shall I organize classes? What kind of persons shall I select to begin with?

Grandfather. I would faithfully attend to preaching the word and visiting, have prayer with each family, and put forth every effort possible to lead the people to Christ. Then, when I thought it suitable to catch fish I would cast in the hook. A good and experienced fisherman can almost to a certainty tell by looking at the water whether there are any fish in it. I think I would not cast in the hook until I felt pretty certain of catching fish. As to the sort of fish I wanted to catch, I would put on the bait I knew that kind of fish liked. But if by chance some other kind of fish would be caught, I would take care of the fish by salting it well.

MINISTERIAL INCIDENT.

I will give you an incident that occurred in 1842, which taught the minister a lesson he has never forgotten; namely, never to despise the lowest and most degraded of human beings, not knowing just what may have taken place in their minds and hearts at that time, but give all a fair chance for their lives; for if the church of Christ will not assist, who will? What better and safer way will it be than for just such poor, degraded persons to come under the watch-care of the church.

The incident referred to occurred as follows: At one of the most prominent appointments on Chester Mission, Scioto Annual Conference, after there had been preaching several times in the neighborhood, several persons said that when the minister gave the opportunity they would join the United Brethren Church. From what was said to the minister, he felt pretty sure of at least twelve or fifteen good members to begin with. So one evening after preaching he opened the door of the church by giving an explanation of its rules and the conditions upon which members were received. He then had a seat prepared, and invited all who desired to join to come forward while the congregation united in singing.

THREE HARD-LOOKING ONES.

As soon as the singing commenced the minister

saw a man in the rear part of the house come forward and take his seat on the bench; but the moment the preacher saw him, he wished in his heart that the man would stay away; for his looks indicated that he was a "hard case." The next man that came forward and took a seat had a red nose and a bloated face, and wore a torn coat. The third person was a women, with a head of hair which indicated that it had not been combed for a long time. Her apron was all in shreds, and her dress all greasy. After these three persons had taken seats, not one of those whom the preacher had expected came forward. He sung and wished, and wished and sung, but all to no purpose. Now, what was before him? Finally the singing stopped, and what in the world he should now do was the inquiry of his disappointed and troubled mind. He reflected a few moments, and then made up his mind to apply the rule, "Be sure you are right, then go straight ahead." He put the question to each one, "Have you experienced the pardon of your sins?" All three answered, "No." He then asked them, "Are you determined to seek until you find Christ in the pardon of your sins?" to which they all answered, "Yes." The minister took each one by the hand, and in a solemn and impressive manner exhorted them to look to Jesus for salvation, and then dismissed the meeting.

THE GLOOM OF THE MINISTER.

After the people had dispersed, the minister sat down in deep gloom, fearing that now his way was closed up on that part of his work. Oh, how he sighed and moaned and wept! It was really pitiful to behold. The good woman of the house, seeing the sad condition of the young minister, and divining the cause of it, said to him, "I see you are in trouble; and I think I know the cause of it. Permit me to say, 'Stand still, and see the salvation of God.' True, those who joined church to-night are 'hard cases'—really the very worst in our community. But Christ can make them all right if they are sincere and will do their duty. It may be that they will come out all right; and then then they will exert more influence for you than if the very best sort of people had joined. You just do you duty, and leave the consequences with the Lord." The good woman spoke these words in such a kind Christian way that it cheered the heart of the young preacher.

THE MINISTER VISITS.

The next morning the preacher thought he would visit some before leaving the neighborhood. He called on one of the most prominent families; and after a little conversation the man of the house said, "You did succeed last evening in making a beginning toward organizing a society

in our place. You have now three to begin with. Won't they be a strong team to pull together? They are so well matched that the like will not soon be found. John is the greatest swearer in all the land. Andrew is the worst drunkard I know of; and Nancy, his wife, is the biggest liar that ever was."

The eulogy bestowed upon the new class did not make the young preacher feel in the most pleasant mood for visiting; so he said, "I must go," and went elsewhere. He took a straightforward course, and did his whole duty to the best of his ability until the close of the conference year.

He then went to the annual conference, and was returned to the mission. He labored on; but there seemed to be thick ice all over, so that he could not catch another fish in that neighborhood. About six months after his return, however, the ice melted, and some of the very best men and women in the community united with the church. Before the year closed he had a society of thirty-four members of the most intelligent and respectful people in that neighborhood. One cause was that "strong team" he got when he made the first effort in that place to organize a society. They pulled a mighty load of moral power, which was felt on the entire mission; so much so that it was acknowledged by all to be the work of the Lord, and not of men.

WHY THAT "STRONG TEAM" PULLED SO HARD.

John, the great swearer, went home after meeting and got the Bible; and between choking and crying he read a chapter. He then said to his family, "Let us all kneel in prayer;" and for the first time in his life he led in prayer before his family. His prayer was short. I will give the substance of it: "O Lord, thou knowest what an awful wicked man I am,—how long I have sinned before thee and in thy sight. O Lord, make me a better man; for I want to love and serve thee forever. Amen." From that evening on John became a praying man, and was no more heard to swear. Before this his neighbors could frequently hear him a mile off swearing at his poor horses when plowing; but now they could hear him at a late hour of the evening engaged in earnest prayer. He pleaded so fervently with God to have mercy upon his poor soul that they were compelled to believe he was in earnest. After a hard struggle of six months he was happily converted to God, and soon after became class-leader.

When Andrew went home from church that evening the first thing he did was to take the whisky-jug, which stood under the bed, and thrust it outdoors,—jug, whisky, and all. He then took the old Bible his father had given him, read a chapter of God's holy word, and, for the first time in his life, knelt with his family in prayer.

The next morning he started out to hunt work; and with the first money he earned he bought his wife a new dress. He worked on, paid all his honest debts, provided for his famiiy, and became a sober man.

When Nancy went home from church she combed her hair. The next morning she got the wash-tub, and began to make the outside clean; and while she was washing her garments she prayed the Lord to wash and cleanse her poor, polluted heart. Nancy became a woman of truth and veracity.

There was a visible change in the lives of these three. The "well-matched team" pulled together so well that they exerted more influence for good than if three of the most respectable people had joined at the beginning.

Andrew. I am really glad that I have the pleasure of receiving your good advice. Will you please give me your thoughts on the best methods of organizing a society in proper working order?

Grandfather. I will, if you can have the patience to listen until I get through. I will illustrate by a figure, based upon a passage of scripture found in I. Peter ii. 5: "Ye also, as lively stones, are built up a spiritual house." I will give it literally, and leave you to make the spiritual application; and here you may apply the second rule I gave you; namely, "Have a place for everything, and everything in its place."

THE MATERIAL TO BUILD WITH.

If the house is to be a stone building, the first thing to be done is to procure the material; and as stones can be found almost everywhere this will not be a hard matter. The only trouble will be to get them loose from the quarry where nature has placed them. There are stones of almost every variety; and they can be found in various conditions. I will name three, and leave the rest for you to find. First, there are a great many stones on top of the soil, and all you need do is to haul them to where the building is to be reared. The second class have some rubbish over them, which must first be removed before you can get the stone. The third class are those deep down in the earth; and it requires a great deal of hard labor to get at them. Sometimes they are so large that they have to be broken to pieces, which will require more power than mortal men possess. You will have to use powder to get the stones loose from Nature's quarry.

But one thing I wish now to mention; namely, that as a general rule the stones that are easily secured are generally the hardest to dress; but those that lie deeper are easier to dress, and are more precious.

HAULING THE STONE.

After the stones are quarried, the next thing in

order will be to haul them to where you wish to build the house (watch-care of the church), for two reasons; first, the convenience of being at home and having on hand all the tools needed for dressing stone; second, there are a great many men of the same craft and occupation who wish to build similar houses for their own special benefit, but are too lazy to quarry their own stone; and they are continually sneaking about after night, pilfering, and adding to their pile of stones those quarried by others. I would not leave out over night any that I had quarried, for those chaps to pilfer.

DRESSING THE STONES.

First, take the square and scribe, apply them to each stone, and see how large you can get them square. Aim to make each stone as large as possible. Then take the scribe and make a straight mark across the stone, and dress off all that extends over the line. You know, a stone house would not look well if the stones were as rough as when they came out of the quarry. Indeed, every stone will look better when nicely dressed square. You need not aim to have the stones all one size, for in such a building you will need different sizes. Neither need you be so particular

about having them equally hard. Only get them all square.

Get a good supply of tools, of different sizes, and then commence dressing the stones. Perhaps the very first one you come to will have a large bulk extending over the line, which we will call the "swearer's bulk." This must come off; for on the square is written, "Thou shalt not swear." Another bulk we will call the "liar's bulk." Again you will find written on the square, "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Another that we may notice has two bulks that must come off; namely, the one that cheats and the one that steals; for there is no difference in the sight of God between these two. The one who steals does it after night, or behind your back, while the one who cheats will do it in open daylight, and before your face. Both take what does not belong to them, and are equally guilty before God. On the square is written, "Whatsoever ye would that men should do to you, do ye even so to them." Whatever extends over the line must come off, or the beauty of the structure will be marred.

Use the tools most appropriate to the size of the bulk you wish to take off. For the larger bulks use the sledge-hammer; for the smaller ones, a small hammer; and when you come close to the line use a fine tool, so that you can dress

close to the scribe. If you should happen to find a soft sand-stone, which falls to pieces while you are dressing it, throw it among the rubbish as being unfit for use.

FOUNDATION FOR THE HOUSE.

After you have all ready for the building, then look for a solid foundation; for stones, you know, are heavy, and need a firm basis. I will recommend the Rock of which we read in an ancient volume, "Upon this rock will I build my church; and the gates of hell shall not prevail against it." Then provide an abundance of good No. 1 cement, called "brotherly love," a compound made of love to God and love to man. Then select the stones for their proper place, and commence to rear the walls. Use the utmost caution in getting each stone in its appropriate place. Put the largest stones at the corners, the hardest on the outside and the softest on the inside, where they will not be so much exposed to the beating storm. You can find a place for every stone you have. In rearing the walls, be sure to put plenty of No. 1 cement between the stones. See that there is an open door in front; and have a good supply of windows, so that there will be an abundance of light in the house.

A GOOD ROOF.

Storms will come, and they try every man's house,

so is necessary to shelter every stone in the building. As for the roof, you need not stop to make one, as there is a large supply in market already made, by a company of good and competent men; and they are much better than you can possibly make. They have been tried, and were always found to be good. Thousands have been sheltered under them, and found that they could keep dry in time of rain. There are several kinds in market. I have examined many, and like some better than others. I will recommend the one under whose folds I have been sheltered nearly forty-three years. In every time of storm I have found its protection sure,—and, by the way, I think it as good as any in the market. True, some have taken shelter under its folds who are not satisfied to let good enough alone. They think that if they could take a few rafters or laths from the roof and put some of their own making in the place of them it would be much better. I have only to say of this class of men that they should be made to furnish their own "straw to make brick," for they have become idle. They have a defect somewhere, which, perhaps, is more in the eye than anywhere else; and if they would use a little eye-salve they might be cured of that defect, and could see as other people. If you are in need of a shelter, when you go to market inquire for one called, "the Discipline of the Church of the United Brethren in Christ."

A WELL-SPREAD TABLE.

After all is completed, then have a well-spread table constantly filled with good warm victuals. If any complain that the food is too hot, tell them to "blow it until it gets cool," as your mother used to tell you when you complained of your soup being too hot.

Andrew. Grandfather, why do you make it so short? I could have cheerfully listened to you explaining every particular you named.

Grandfather. It would hardly be fair for me to do all the talking. Besides, it might do you an injury. If I were to explain all, you would have nothing to think of. I have designedly left a large part in all our talk for your inquisitive mind to meditate upon. It will be so much sweeter when you obtain it by your own industry and perseverance.

Andrew. I see, I see. I will thank you very much if you give me some rule to apply to raising missionary money. The conference wants me to raise one hundred dollars this year; and I fear it is more than I can do. If I should secure that amount on the mission will it not militate against my own salary? People generally give a certain amount for the support of the gospel; and if they should contribute much missionary money they will give less to the minister. Please advise me what to do.

Grandfather. I will most cheerfully give you what I know to be true. First: permit me to say that if you take care of God's cause he will take care of you; if you attend to his finances, he will take care of yours. Second: if the people fully understand the wants of the missionary cause and their obligations to Christ, there will be no trouble in raising one hundred dollars on such a large territory. Third: you need not fear that the people will withhold your salary on that account. Good people take a deep interest in the missionary work; and the more they see the preacher laboring for its interests, the more willing they are to pay him. It will give you a good chance to properly instruct the people on the subject of benevolence and the support of the gospel; and it will be a real help to you, instead of injuring your salary.

You desire me to give you a rule to adopt in collecting missionary money. I will give the "single rule of three," and let you solve the problem by that rule. Remember, that the "single rule of three" is where three numbers are given to find the fourth. For instance: If one pound of sugar costs ten cents, what will ten pounds cost? Ans. One dollar. When you was a boy, and learned in school the single rule of three, there were some examples given you to solve. You tried your best, but did not get the correct answer. You continued to work on, and changed the figures in different ways; but still the answer

did not come. You knew the trouble was with you,—that you did not not rightly solve the problem. Sometimes in your perplexity you became sleepy, and went to bed. But during the night,—perhaps in your dreams, or somehow,—the method of its solution came to your mind; and in the morning you took your slate, went to work just as you had seen it in your vision, and, sure enough, it came all right.

Now do the same way in raising your missionary money. State the missionary problem thus: The Lord needs one hundred dollars; the people have the money, and I am going to get it. Then go to work and try. If you fail to get the money, try another way; and thus keep on trying until you succeed. Do not rest until you have the correct answer. If it disturbs your midnight slumbers, and you have a vision showing you how to get a correct answer, then early in the morning go to work and try that way. All that is necessary to solve the problem is to know how, and the answer will come right.

The Lord never needs money but he always provides it in some way, if he has to give it to a fish for safe keeping until called for. All you have to do is to catch the fish, and the money will be found.

MINISTERIAL INCIDENT—A FISH.

A minister was once preaching a missionary

sermon. Before asking the people to subscribe he told them that they need not hesitate because they did not have the money on hand, but should contribute all they felt it their duty to give to the Lord; for the money would come in some way by the time he called on them to pay. He said the Lord never needed money but he gave it to the fish, and all they had to do was to catch the fish.

A RESOLUTION TO LOOK FOR THE FISH.

There was a good Christian lady in the congregation who felt a deep interest in the missionary work, and wished to do something for the Lord. But she was poor; and when she looked at the wants of her family she knew not how she could give. Her husband was in California, and had been unfortunate. She was alone, and with her needle had to provide for three small children. Where the money was to come from, she could not tell. But when the minister made the remark about the fish she made up her mind to subscribe ten dollars, trust the Lord, and look for the fish, as the minister gave three months' time.

That day she entered her closet and told the Lord all about it. From that time she kept a "look-out" for the fish; but no fish came. The three months expired; but she had not one cent of money on hand. The last Saturday afternoon had come, and she was to pay her subscription the

next day. It sorely troubled her to think that she would have to go to church without any money. In the deep distress of her soul she concluded to go into her closet and tell the Lord all her troubles. After prayer she saw the fish coming at a distance; not in the water, but on the bank of the river. She saw a man coming, and for some unaccountable reason she did not turn her eyes from him. He came nearer and nearer; and she noticed that he was a stranger. When he arrived at the gate he entered, came into the house, and asked if Mr. —— lived there. The woman felt strange, and said, "Yes, but he is not at home; he is in California." "Are you his wife?" inquired the stranger. "Yes," she replied. He then got out his pocket-book, took from it fifty dollars, and said, "Here are fifty dollars for you." The good woman hesitated to take the money. She wanted to know what it was for, and where he was from. He then told her that he lived in the State of Indiana; that he was Mr. John Defaulter, who had left the country many years ago between two days; that he owed her husband some money, and had never intended to pay it; that three months before a strange feeling came over him, since which time he had no rest. He felt that he ought to go to Ohio, to a certain town, and at such a house, and pay the family the fifty dollars. He then told her that she must take the money, as he would no longer endure such feelings. She took

it, and the man left, and she saw no more of him. While thinking it all over the thought came to her mind that perhaps this was the fish.

With a glad heart she went to church the next day. She took the fifty dollars to the minister, and with tearful eyes said, "I looked for the fish, and it came. Here are the ten dollars I subscribed for missionary purposes." She then held in her hand four ten-dollar bills, and said, "Bless the Lord, he brought me forty dollars more for my poor, destitute children."

The money-purse has a string to it; and the only way to get the money is to untie the string. There is but one way to the purse, and that way leads directly through the heart. In order to get hold of the money you must first reach the hearts of the people; and if you succeed in this it will be easy to untie the string and get the money into your hands.

WARM MISSIONARY SERMON.

Select the most appropriate time in the year, and preach a good warm missionary sermon. Get the missionary fire in your own heart; have your tongue touched with a live coal from the altar of God; and see that the holy fire reaches the hearts of the people. It will make them liberal with their money. Be neither ashamed nor afraid to plead with the people in the most eloquent and fervent manner possible for their money for the

great work of saving the world. But if you still fail to secure the amount conference assigned you, then visit from house to house, saint and sinner. Pray with them, and talk missionary money until the amount is secured. As soon as you have the money all in hand you may say, "All right; I solved the problem by 'hitting the nail on the head,'" and then thank the Lord.

"WHERE THERE'S A WILL THERE'S A WAY."

All that is needed is to have the will. The means will come if the proper effort is made. There are none so poor that they can not give something. They want a proper understanding of their obligations and privileges, and a will, and the work will be done.

I will illustrate by giving a fact that occurred in the Sandusky Annual Conference. There was a poor widow lady who had a large family to provide for. All the means she had were her own feeble hands. Such was her love for the Savior that she had a warm desire to manifest it by more than mere lip-service. How could she, as she had no money? She went to one of her neighbor-women, and asked for some stocking-yarn to knit on the shares. She got the yarn and knit two pairs of stockings. The one pair she gave for the wool, and the other she kept until the preacher came for missionary money. She told him she had a pair of socks, and if he could use them for

missionary purposes she wished to give them, for they were all she had.

The minister, knowing her extreme poverty, declined to take them, saying that it would be too much of a sacrifice for her. The good woman replied that it was no sacrifice, but that she was the gainer, as she obtained the wool by knitting. The plan she adopted was to stay up one half hour longer each evening, and spend that time in knitting. When she had finished the stockings she liked it so well,—could sleep better and do more work,—that after that she did much more for herself.

The minister took the socks; and when he made his report to conference he held them up and gave a statement of the facts, adding that he would keep the socks himself, and give fifty cents in money for them. The now-sainted Bishop Edwards, who was then chairman, said, "No, brother, you can not have them for that money. Here are seventy-five cents for them. I want to keep them among my mementos, in memory that 'where there's a will there's a way.'" How many more can adopt some plan that will be no sacrifice, and yet will bring money into the treasury of the Lord?

Andrew. Really, grandfather, you have given me new light, and have applied and explained every rule you gave on arithmetic but the rule of

practice. Did you forget that one? If you please, how will you apply that rule?

Grandfather. No, indeed, I never forget that rule; it is too good to be forgotten. Whenever I preach a Christian duty, I see to it that I practice it myself. Whenever I tell the members to assemble for prayer-meeting I will be sure that I am also present. Whenever I urge the people to attend Sabbath-shool, I will see to it that my seat is not vacant when I am at home. Whenever I ask the people for money, I will be sure to reach in my own pocket first. Whenever I say to the members of the church, "Read the *Religious Telescope*," I will be sure to have that paper make its weekly visits to my house.

Andrew. If you please, grandfather, I would like to ask you if the United Brethren Church always had a missionary society.

Grandfather. If I am not mistaken, the United Brethren Church was really a missionary society from the beginning. But when the church grew and the membership increased it was divided into several conference-districts. Some of these conferences had a home missionary society; but its operations were confined to its own boundaries. After some years of hard struggling and slow work, it was deemed best by wise counsel to organize a general missionary society for the whole church, to be known as the Home, Frontier, and

Foreign Missionary Society of the Church of the United Brethren in Christ.

Andrew. If you please, can you tell me who first originated a plan for a general missionary society in the United Brethren Church?

Grandfather. I have an idea that I can tell you who first got up the outlines and introduced it into General Conference. There were three "Rev. Johns" at the bottom; and they worked up hill until it reached the ears of General Conference. The three were: Rev. John Powell of Benton Ridge, Rev. John C. Bright of Tiffin, and Rev John Lawrence of Risdon (now Fostoria), Ohio. Rev. John Powell was pastor of Seneca Circuit, Sandusky Annual Conference, Rev. John C. Bright lived on the same circuit, and Rev. John Lawrence was presiding elder of Sandusky District.

These three had occasion to meet frequently during the year; and when together, they talked over the interests of the church,—what might be done to advance its interests. Rev. John Powell was the oldest minister, and was best posted on the wants and doings of the church. He had previously visited nearly every conference in the church, and had attended many camp-meetings and quarterly-meetings in various parts of the church. He traveled on missions most of the time, and personally saw and felt the need of a more systematic course of action, and a more gen-

eral plan throughout the entire church. He knew he would not be at General Conference; but as he was on very intimate terms with Rev. John C. Bright and his presiding elder, who were delegates, he suggested a plan for the organization of a general missionary society, and gave it to Rev. John C. Bright to think upon and to present to General Conference.

At the ensuing session the General Conference took steps in that direction, and the result was the organization of the Home, Frontier, and Foreign Missionary Society of the Church of the United Brethren in Christ. Rev. John C. Bright became its corresponding secretary, and for some years devoted his entire time to the interests of the missionary work of the church.

Andrew. I am really surprised that Rev. John Powell, of Benton Ridge, was one of the originators of such a grand and noble work. I have never heard that he was in any way connected with it; nor have I ever heard him speak of it. Why all this?

A PECULIAR POWELL.

Grandfather. I will answer your inquiry by saying that Rev. John Powell is one of those peculiar people we heard D. B. Beardsly speak of at our reunion; and one of his peculiarities is that deep down in his heart he has no desire to seek notoriety, any further than that notoriety will en-

able him to be more useful, and thereby better glorify the name of the Lord.

One reason for that peculiarity may be traced to his sainted mother, who early taught him, "Let not thy left hand know what thy right hand doeth." She often told him, "My son, when you do good, do it not to be seen of men, else your heavenly Father will not reward you." On that principle he based many of his gifts and actions, caring but little whether men made any record of it or not. He knew that the recording angel took notice of every act, if it were only giving a cup of cold water to a disciple in the name of Christ; and for that reason he said but little about his own actions, having an assurance that when the reckoning-day comes all things will be in their proper place, and honor will be given to whom honor is due.

Andrew. Oh, I am so glad that I have the privilege of asking you for information and instruction. I feel a deeper reverence for gray hairs than ever before. I no longer wonder why it was said in the Bible, "Old men for counsel." You have so clearly answered my former inquiries that I am encouraged to continue, and ask for light and information on one of the deepest and most important problems connected with the entire missionary work. It is one that I have often thought of. It lies at the bottom of all the vast machinery of the missionary work; and it is not

only at the bottom, but is the crowning theme of the entire work. It is deep, high, wide, and noble. As the soul of man is worth more than all the world, and that soul is in danger of being lost forever, and as its final and future destiny depends upon its action while in the body, why does not God raise up some of the dead, and send them to warn the living of their danger? They could speak from personal knowledge; and surely men would believe them.

Grandfather. My son in the gospel, I perceive that you wish to lead me out into the deep water, where I can no longer wade. You talk as though you thought I had a knowledge of the deep mysteries of God, who alone knows his will and counsel. Men can only know so far as God reveals.

Some mysteries are known only to God, and will not be revealed to men until they are fulfilled. Some are known to angels, who are put in trust to reveal them to men, while others are revealed in God's holy word. Beyond what is revealed in the Bible it is not the best or safest way for the children of men to look or believe.

There is this, however, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not."

Your inquiry about the raising of the dead may be answered in Bible language, "If they hear not Moses and the prophets, neither will they be per-

suaded, though one rose from the dead." As a proof of that fact you need only to look at what men did when Christ raised Lazarus from the dead. They not only sought to kill Christ, but Lazarus also. Human depravity is the same in every age, and in every country; and what it does at one place it will do at another, under similar circumstances. So you will see that raising the dead would not accomplish that end.

Andrew. I see, I see. If the dead will not do, why not make use of the angels who dwell in the presence of God. They know what is going on in heaven, and have some knowledge of what is going on in hell.

Grandfather. What good would it do for angels to come to sinful, fallen men? They would only be insulted. Look what men did to angels in Sodom and Gomorrah. Besides, God never did nor never will require of his creatures more than one duty at a time. Each has his own work; and that work can not be done by any one else. As angels are ministering spirits, the preaching of the gospel is left for others.

Andrew. The point I aim to get at is, would it not have been better if Jesus Christ, after his crucifixion and resurrection, and after performing so many miracles and the wonderful revelations connected with the whole history of his life, had remained in the world and preached to men? He would always have known what to say, as he knew

the secrets of all men, and needed no one to tell him. Then men would believe.

Grandfather. I will answer you by saying, first, that the coming of Jesus Christ into the world was for the special purpose of atoning for fallen and ruined man, opening a way of life and glory, and teaching men their duty.

Second: I wish to say that the people now would not believe it was Christ, any more than they did when he was in the world. If Christ should appear to men as he looked when crucified,—at the age of thirty-three,—they would say he was an impostor; that Christ is more than eighteen hundred years old; that this man looks too young to be Christ.

If he should come bearing the age of eighteen centuries, the people would say, "He looks too old, for Christ changes not. See how old this man looks; he can not endure forever." They would not be willing to trust in such an old man for salvation.

If Christ should laugh, the people would say, "It can not be Christ, for we have no account of him ever laughing." If he should weep all the time, they would say, "This can not be Christ. Behold how sad he is."

If Christ had remained on earth in human form, he could have been present at but one place at a time; and as the world is so large, and there are so many who need the gospel, it is best that he

did not tarry upon earth, but that he ascended into heaven and sent the Holy Spirit into the world, who is omnipresent, talking of Christ and showing him unto men.

Andrew. If the gospel is to be preached by men, is it the duty of all men to preach?

Grandfather. There is a sense in which all can preach; namely, by example, precept, and proxy. But in the sense in which the word preach is generally understood, it is not the duty of all.

Andrew. If it is not the duty of all, who is to do the preaching? Who selects the preachers, and how will they know that they are called to preach?

Grandfather. I answer, first, that those whom God calls and sends are to do the preaching.

Second: God reserved for himself the prerogative of selecting his own ministers. And I am really glad that God does chose them; for if men were to chose they would look about eighteen inches too high, and make some awful mistakes. They would look at the head, while God looks at the heart.

When God calls a man to preach the gospel, he will call in such a clear way that there need be no mistake. No one should take upon himself the office of the holy ministry unless he has the evidence that God called him. If there is any doubt in his mind, let him remain at Jerusalem until he "be endued with power from on high," and has the assurance that it is of the Lord. But when that duty is made plain, let him not tempt God

by disobeying; for if he disobeys he will never prosper.

Andrew. When a man is called of God to preach is he to devote his whole time to the ministry?

Grandfather. The doctrine that Paul taught was this, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." But by his example he taught that when not engaged in preaching the word the minister should work with his own hands, and be diligent in some good and noble work. A good minister of Jesus Christ will be industrious. Among the most worthless trash is a lazy preacher. It is just as wicked and unjust for a preacher to be indolent and neglectful of his work, and then take full salary from the people, as it is for any other man to take money for which he has not rendered an equivalent.

Andrew. How is a minister to be supported when he devotes his time to preaching the word? Will God provide? If so, how?

Grandfather. God never asks any one to work in his vineyard but that he provides for his wants while doing the work. A minister of the gospel is but a mortal man; and as a man, he will get hungry; as a man, he will need clothing; as a man, he has a right to have a wife and children, and a home of his own; as a man, it is duty to work

for an honest living and provide for himself and family. But as in this world there are so many wants to be supplied, it will take too much of the time he should devote to the important work of the ministry. Therefore, God has provided that "they which preach the gospel should live of the gospel.

The method by which God provides for the support of the gospel is not by working special miracles. His power is not limited by time or distance; and, if need be, he possesses the power of working a miracle to feed his hungry servants, as much now as ever before. He does not send ravens to carry bread and meat, nor an angel to pick up some one by the hair of his head and carry him, with his soup, to the hungry minister. That is not his method of providing for his holy ministers. He has a more excellent and better way. He provides a numerous host of stewards throughout the church, gives them time to work, and the means, and says to them, "As ye love me, whatsoever ye would do unto me, do ye also unto my holy ministers; and whatsoever ye do unto the least of mine, I will acknowledge as done unto me, and will repay you." In so doing the donor accomplishes these facts:

1. He prevents the hinderance to the work of the ministers, who labor in word and doctrine, and in pastoral work.

2. He brings a rich blessing to his own soul,

and will increase his own store. For God said, "The liberal soul shall be made fat;" and, again, "There is that scattereth, and yet increaseth."

3. There is no better way of showing his love and zeal for and his faith in God than the way which God has ordained for that very purpose.

If Jesus were yet upon earth, and needed food and raiment, a few men could supply all his wants. But in his wisdom he has provided a better way, by which the rich and poor, the high and low, all can have a chance to exhibit their faith by their works; and those who refuse to give to the support of the gospel refuse to give to Christ.

One reason of poverty is that the people are selfish, and give but little to the Lord. "There is that withholdeth more than is meet, but it tendeth to poverty;" and, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." "For God loveth a cheerful giver."

One great reason why the missionary treasury is so empty is that the people do not fully understand their duty, their privilege, and the great blessing which arises from doing their duty. If all the Christian churches were fully awake to their best interests, the money would soon come flowing into the treasury of the Lord—not only by the hundreds and thousands, but millions would not number it all. It not because there is not money enough in the hands of the church,

but for a want of light, and a will, and a holy consecration to God. The members should learn to work by rule—adopt the gospel system of giving as the Lord prospers them. Then will come the glorious millennium, when not one need say to another, "Know the Lord: for all shall know me, from the least to the greatest."

CHAPTER XVIII.

Memorial Fund—The Design—Proposition—Accepted—Missionary Board—Powell Reunion—Donors' Names—Hon. William Mungen.

MEMORIAL FUND.

As it is the design to raise a memorial fund of ten thousand dollars for missionary purposes, in honor of the Powell ancestors and those who may contribute to said fund, it may be proper here to give the official arrangement made by the president of the Powell Reunion Association and the missionary Board of the United Brethren Church. The following is the official contract:

To the Honorable Board of Directors of the Home, Frontier, and Foreign Missionary Society of the Church of the United Brethren in Christ:

WHEREAS, We, the Powell Reunion Association, design to raise a memorial monument of ten thousand dollars for missionary purposes in Africa, in honor of our ancestors; and, *Whereas*, We do not wish to establish a mission of our own; therefore we propose:

1. That you accept our offering, and in the name of the Powell families carry out the design of the donors.

2. That we will from time to time pay over to you the amount collected by us, the principal to be forever held sacred, and the interest annually to be appropriated to the following objects; namely, for educational purposes, for Bible distribution, and for preaching the gospel.

3. That said missionary society annually report in its minutes the amount received on said memorial fund.

4. That said society furnish certificates of life membership to all who pay ten dollars or upward, and let each member, upon application, have a copy of the annual minutes of said society.

JOHN POWELL,
President Powell Reunion Association.

January 20, 1879.

ACCEPTED.

MISSIONARY ROOMS, Dayton, Ohio.

We, the undersigned, members of the Board of Directors of the Home, Frontier, and Foreign Missionary Society of the Church of the United Brethren in Christ, do hereby accept the proposition made to us of ten thousand dollars for missionary purposes in Africa, by Rev. John Powell, president of the Powell Reunion Association, and do hereby agree, in behalf of said society, to the conditions named in said proposition.

J. WEAVER, President.
J. K. BILLHEIMER, Treasurer.
D. K. FLICKINGER, Secretary.
JOHN KEMP, Director,
W. J. SHUEY, "
Executive Committee.

The Board of Missions ratified the above contract at its annual meeting held in Westerville, Ohio, May 9th, 1879; and the following paper was unanimously adopted:

We, your Committee on the Powell Reunion Association, after carefully considering the subject committed to us, recommend the adoption of the following:

1. That we thank Rev. John Powell for projecting the enterprise of raising ten thousand dollars for our African mission, about two thousand dollars of which is already secured.

2. That we hereby authorize Rev. John Powell to raise this sum of money in his own way, and of whoever is willing to contribute.

Respectfully submitted,

JONATHAN WEAVER.
D. K. FLICKINGER. } Com.
J. L. LUTTRELL.

The Powell Reunion Association held its annual meeting June 7th, 1879, and ratified the above arrangement between its president and the missionary society.

JOHN POWELL, President.

JOHN W. POWELL, Secretary.

It was not the design to secure the memorial fund until the history was published. As it is the intention to publish a second volume of the Powell Memorial History, we will now only give the names of those who have already contributed

to said memorial fund, and will defer giving the amount until the second volume is published, when all donors' names, with the amount, residence, and occupation, will be given of those paying five dollars and upward. Over four thousand dollars has already been secured.

NAMES OF DONORS.

Andrew Powell.
Rev. J. Powell and family.
Daniel Powell.
William Powell.
Dr. George W. Powell.
B. B. Powell.
J. W. Powell.
G. W. Powell.
George Powell.
Peter H. Powell.
John D. Powell.
Sarah E. Whitehurst.
Paul Kemerer.
Hon. Charles Foster.
Henry Engle.
Rev. D. W. Downey.
Manuel Hiestand.
Mary Hiestand.
Henry Rudisill.
F. McMannas.

Memorial History of the Powell Family.

BY HON. WILLIAM MUNGEN.

Having glanced carefully over the "Memorial History of the Powell Family," I am peculiarly attracted by the object, or motive, which prompted the Rev. John Powell to get up the history. The first Powells, of whom there seems to be any account, lived in Brechnockshire, South Wales. From thence they scattered through Ireland, England, and America. The town or village, now known as Breconshire, in South Wales, seems to have been the head-quarters of the original stock.

The family has become numerous. Perhaps more than one hundred thousand Powells are now living, the descendants of the old Welsh stock. The object of the author of the "Memorial History" is to place on record what can be collected as reliable history concerning the family; and I must say he has succeeded in collecting and con-

densing a large number of facts,—a vast amount of history,—and has related it in a plain, sensible manner. It must be exceedingly interesting to the members of that numerous family, for it is so told as to draw the attention and fix the mind, even of the stranger, most intently while perusing it.

This was not all that struck me while looking over the book. The principal object of the author is highly commendable. He expects to raise a permanent fund of *ten thousand dollars*—the principal to be kept sacred, and the interest accruing annually therefrom to be used by the Board of the Home, Frontier, and Foreign Missionary Society of the United Brethren in Christ, located in Dayton, Ohio. To use the language of the author: "Said society shall have and hold, in the name of the Powell Reunion Association, the principal, and take care of the same in accordance with the constitution and by-laws of said society, and shall appropriate the interest accruing from said fund to the missionary work in Africa in such a manner as may be directed by the donors, or, if not directed, to be used for educational purposes, Bible distribution, or for preaching the gospel, as said society may deem best."

History is full of the evidence of men's efforts to have their name, fame, and memory survive them. All kinds of monuments have been erected and constructed with this object in view,

from the little pile of clay and tuft of sod, to the splendid statue, the towering monument, and the ponderous pyramid! Call such mementos by whatsoever name you will, they can not compare with the glorious, the chaste, the pure, the Christian monument known as the "POWELL REUNION ASSOCIATION!" It is an honor not only to the deceased members of the numerous Powell family, but to those who are still living! It will be a monument, a something to look back to with religious veneration by generations yet unborn.

There are numerous persons anxiously and with sincere Christian spirit subscribing to the "Powell Reunion Association" Fund. If persons wish their names to appear in a good cause ages after they have gone home, let them come forward and subscribe to this glorious fund! I can say, with all candor, that as soon as the "*Memorial History of the Powell Family*" appears in print it will sell rapidly,—the proceeds of such sale (above expense) to be applied to the missionary fund above alluded to. The whole plan has the best wishes of every one with whom I have conversed on the subject. If the numerous and respectable members of the Powell family wish their names to live in history as participants in a glorious enterprise,—as builders of a monument, whose shadow shall reach into eternal happiness, and whose top-stone or capital is love to the Savior,—let them interest themselves in this "*Memorial History of the Powell Family!*"

FINDLAY, OHIO, March 18, 1880.

APPENDIX.

We wish to say to the reader of this book that we have admitted a few first-class advertisements of such firms as we believe to be reliable and can consistently recommend to be worthy your patronage; each kindly contributed ten dollars to aid us in the work of benevolence, thereby expressing their good wishes toward the Powell families.

As it is desired by many that we write a second volume of the Powell Memorial History, we have consented to do so, the Lord willing. The object will be the same and the matter similar, so far as it pertains to personal history, as the present volume.

We will observe the same rule as we did in writing the first volume—not to admit anything but what we believe to be true.

We will also admit personal histories of families—who are not Powells—who desire to rear a similar monument, especially of ministers who have written many interesting facts in the history

of their lives, but do not wish to publish a book of their own. Each one can write their own history, or furnish me with the facts and I will write it for them and submit a copy for their approval, each personal history to contain from one to ten pages—none to exceed ten pages.

All money sent to me must be sent by postal money-order or bank check, payable to my order. Address, Rev. JOHN POWELL, Findlay, Hancock County, Ohio.

ERRATA.

In looking over the printed pages of the Powell History, I notice some errors of my own, and also of the types. I will correct those of most importance. There are four of my own, and the rest are those of the printer.

Page 10, thirteenth line from bottom, read: There is now no land or nation where the Bible is read in which the Sabbath-school has not a warm place in the hearts of all Christians, &c.

Page 19, twelfth line from the top, read: But one when writing his name would, &c.

Page 70, tenth line from top, read: Robenalt.

Page 71, eighth line from top, read Robenalt.

Page 72, eleventh line from bottom, read: Robenalt.

Page 73, first line from top, read: Robenalt.

Page 73, first line from bottom, read: Eliza Beatty.

Page 75, fourth line from top, read: The whole branch of Peter Powell number four hundred and fifty living and forty-seven dead. The whole relationship formed by those twelve brothers and sisters did not take a wide range. Two married into the same family, and two married into another family closely connected with the first; two others married cousins of the second family; two of them married into another family; one married a relative of all the twelve, while the remaining three scattered around single.

Page 95, fourth line from top, read: Remember that much depends upon you what progress they make, &c.

Page 108, fifteenth line from top, read: Do not call just at meal-time.

Page 126, sixteenth line from top, read: Massachusetts.

Page 130, third line from top, read: Dr. William H. Egle, of Harrisburg, Pennsylvania.

Page 135, second line from bottom, read: One hundred and thirty-five years ago.

Page 147, twelfth line from bottom, read: The supposition is that it was in 1869.

Page 175, second line from bottom, read: Catherene Varner.

Page 187, sixth line from top, read: John and Elizabeth Michener.

Page 189, fifteenth line from top, read: Samuel W. Norton, born December 15, 1831.

Page 189, fourth line from bottom, read: John Norton, born July 29, 1845.

Page 198, thirteenth line from top, read: To Elizabeth Fellers, daughter of Peter Fellers.

Page 201, eighth line from bottom, read: May 14, 1844.

Page 203, fourth line from top, read: In 1843 he and his wife.

Page 210, fifth line from top, read: Until he was ten months old.

Page 232, ninth line from bottom, read: Philip Powell has a farm of one hundred and eigthy acres. East of Tawa Creek is beautiful green grove, &c.

Page 248, fourteenth line from bottom, read: On the 14th day of December, 18 6.

Page 266, eighth line from top, read: Margaret Corkle died October 2, 1865.

Page 284, seventh line from bottom, read: Fanny L.

Page 284, ninth line from bottom, read: Susan Val Lear Graham.

Page 284, fifth line from bottom, read: Mary Frances was born May 26, 1865.

Page 299, seventh line from top, read: Jacob C. Powell.

Page 300, seventh line from top, read: Estella Izetta, born April 15, 1861. Alma Clemantine, born March 5, 1863.

Page 301, eleventh line from bottom, read: Oliver Powell, son of Henry Powell.

Page 363, first line from top, read: Aged five years, eleven months, and twenty-five days.

Page 363, sixteenth line from top, read: About four hours before he died.

Page 380, fourteenth line from bottom, read: to reverence his God.

Page 388, fourth line from bottom, read: On the secrecy question, now in every church, are found warm advocates who hold views similar to those held by the United Brethren Church; and the time will come when the Church will be sustained and vindicated in its position on secret societies, as well as on slavery and temperance.

Page 398, ninth line from bottom, read: Give as a thank-offering unto the Lord at least as much as he will give unto one of his children.

Historical Sketch of Daniel F. Beatty.

Daniel F. Beatty, of Washington, New Jersey, was born in the year 1849 on the summit of Schooley's Mountain in the northern part of New Jersey. He is a son of George W. Beatty, Esq., son of James Beatty, Esq., who was born in Ireland and emigrated to America in the latter part of the eighteenth century. Mr. Daniel F. Beatty was brought up on a farm. In early life he gave clear indications that he was not "cut out for a farmer." Such were the clear developments of his natural inclinations and financial abilities, that when he was yet in his "teens" his father gave him charge of all his finances. Young Daniel took charge of the farm and financial matters of the family, and, while he devoted his time to the interests of the farm, he also gave clear indications of his musical talents, so much so that in early life he led the choir in singing the songs of Zion in the church near his home.

Mr. Beatty devoted much of his time to musical instruments, and when starting out in life for himself,—without one dollar in hand,—he commenced business by manufacturing pianos and organs, and in the short time of his industrial life and fair dealing he has so prospered that he now has large and commodious buildings, divided into seven departments, and his sale of musical instruments amount to about two millions of dollars a year.

It may be truthfully said of Mr. Beatty that he is a natural genious, a sociable, clever man, and has abundantly prospered by being so liberal in giving to his customers the profits of the middle-man by selling direct to them. Nor is this all that can be said of him. He liberally and cheerfully gives of his substance for benevolent purposes; and as a token of the high appreciation of his fellow-townsmen he was elected mayor of the city of Washington, New Jersey, which position he holds at the present time.

THE POWELL FAMILY.

How many there is of them no one knows—
The Powells are found wherever one goes.
In Pennsylvania old Philip did live,
The great-grandfather, who children did give.
And John Philip Powell came out to Hancock—
The Powells on Tawa increased the stock.
There's five score thousand of Powells and more,
Powell descendants. Just think what a store!
Place them three feet apart—all in a row,—
To pass them nearly six miles you must go!
That old command to replenish the earth
Was well obeyed when these Powells had birth.
These numerous Powells would now do good;
They'll publish a book—that is understood,—
The history of Powells, it won't be trash!
It will soon be for sale, right cheap for cash.
The money it brings will go to the church,
A fund for good—leave it not in the lurch!
The *Powell memorial fund* you see,
For the *Brethren Church* that fund will be.
Then speed the good cause! Oh, help it may find!
Ten thousand dollars—be it not behind!
And if of the Powells you would know more,
Just call at SPENCER & DOWNING'S DRUG STORE;
They're south of the court-house—just go and see,
They sell Drugs so cheaply—they're almost free!

FINDLAY, OHIO, March 16, 1880.

BANK.

The First National Bank

—OF—

FINDLAY, OHIO.

OFFICERS:

ELIJAH P. JONES,	President.
CHARLES E. NILES,	Cashier.
FRANK L. KARST,	Teller.

DIRECTORS:

JACOB F. BURKET. G. W. KIMMEL. JAS. H. WILSON.
CHARLES E. NILES. E. P. JONES.

This Bank was organized in the spring of 1863, and its charter was the First National Bank charter applied for under the present law.

Its deposit of United States Bonds for circulation was No. 36.

The same officers have had charge of the Bank from the beginning, which may account somewhat for its permanent success.

"OLD WHITE CORNER,"
FINDLAY, OHIO.

W. E. Snyder & Co., - - Findlay, O.
Foster & Synder Bros., - Fostoria, O.
Synder & McDonald, - McComb, O.

OUR THREE LARGE STORES

Enable us to buy goods in the original packages direct from the importers, thus saving one profit, of which our customers at either of the above stores get the full benefit.

We purchase all our goods for cash, and at all times give the benefit deserved to our customers.

We sell goods in every township in Hancock County, and in order to satisfy the increasing trade we have lately added to our stock in all departments.

DRESS GOODS DEPARTMENT.

We have large varieties of Black and Colored Silks, Trimming Silks, Black and Colored Cashmeres, Alpaccas, and Novelties in medium and low-priced Dress Goods.

NOTION AND HOSIERY DEPARTMENT.

We carry a wholesale stock of these goods. You can always find just what you want in Stockings, Gloves, Trimmings, Ribbons, &c., in this department.

CLOTHING DEPARTMENT.

We carry the largest stock of Clothing in the city; also the only complete stock of Boys' and Childrens' Clothing. This is emphatically the

"SQUARE-DEALING CLOTHING-HOUSE."

All goods are warranted as represented. A large stock of Trunks, Valises, Shirts, Collars, Ties, &c., will be found in this department.

A GLITTERING ARRAY

—OF—

CRYSTAL AND GOLD!

The interior of G. W. Kimmel's handsome store is now one of the

Most Beautiful Scenes in Findlay!

He has the largest, most varied, and best stock of Jewelry ever brought to this city, and will sell at surprisingly low prices. His stock of Gold Watches is superb, while every other department is full and well chosen. Watches, Clocks, and Plated ware in endless profusion are displayed in his show-cases. He has

THE ONLY PRACTICAL ENGRAVER

In town, and is ready to do all kinds of Engraving. Goods bought at his establishment will be engraved free.

Having the best watch-maker in Northern Ohio, he is prepared to do all kinds of

Watch, Clock, and Job Repairing

In the best, neatest, and most substantial manner of any shop in the county.

SEWING-MACHINES!

He is also agent for the "Domestic" Sewing-Machine, which should be in every family. Also head-quarters for Needles, Oils, &c.

CALL AND BE CONVINCED.

G. W. KIMMEL, KIMMEL BLOCK.

BEATTY BEATTY

BEATTY

$370 Parlor Organ for only $97.50

BEATTY ORGAN Celebrated Musical Telephonic, &c. Solid Walnut Case, with elegant new style French Veneering, Paneling, &c. **Three Set Reeds,** thirteen (13) Stops, two Grand Knee Swells, weight when boxed, over 350 lbs. Regular Retail Price **$370.** ☞ For Cash with Order, I will sell this beautiful instrument in order to have this my very latest **New Style Organ** introduced at once, **for only $97.50.** Money refunded and freight charges paid by me each way, if it is in any way unsatisfactory. **Fully warranted for 10 Years. NEWSPAPER** with much information about cost of **Pianos and Organs, SENT FREE.** Please Address, DANIEL F. BEATTY, Washington, N. J.

BEATTY BEATTY

BEATTY

ORGAN BEATTY PIANO

New Organs 13 stops, 3 set Golden Tongue Reeds, 5 set's 2 knee swells, walnut case, warr'nt'd 6 years, stool & book $98 New Pianos, stool, cover & book, $122 to $255. Before you buy be sure to write me. Illustrated Newspaper sent Free Address DANIEL F. BEATTY, Washington, New Jersey.

CHAMPION REAPERS AND MOWERS.

MANUFACTURED BY

WARDER, MITCHELL & CO.,

SPRINGFIELD, OHIO, and CHICAGO, ILLINOIS.

BRANCH HOUSES:

Jackson, Mich., and Rochester, N. Y.

Also Manufactured by

Whiteley, Fassler & Kelley Champion Machine Co.,

SPRINGFIELD, OHIO.

Over 300,000 of these machines are now in use.

We refer to any farmer using the CHAMPION as to its efficiency and durability.

Illustrated Pamphlets furnished upon application.

JOHN RUTHRAUFF,

DEALER IN

HARDWARE

AND AGRICULTURAL IMPLEMENTS.

ALSO AGENT FOR

CHAMPION REAPERS & MOWERS,

FINDLAY, OHIO.

T. & W. R. CARNAHAN,

WHOLESALE AND RETAIL

Dry Goods Merchants!

Are daily receiving new goods, which they buy cheap for cash and

SELL VERY LOW FOR CASH

To their numerous customers.

FINDLAY, OHIO.

C. S. HUFFMAN. C. D. SWALLEY.

HUFFMAN & SWALLEY,

DEALERS IN

DRY GOODS,

Notions, Millinery, and Fancy Goods.

FINDLAY, OHIO.

Always to be found in their stock the newest and best assortment of Dress Goods, Millinery Goods, Fancy and Staple Dry Goods, &c. Customers will find it to their advantage to call and see their stock before purchasing, to get the newest styles, as they are continually replenishing the complete stock they have selected.

They have started out young in their pursuit, consequently they have a long lane to travel; therefore, it will be greatly to their interest, as well as advantageous to their customers, to be courteous and honorable in all their dealings. Having started out with good and honest motives, hoping by such treatment to gain and maintain a liberal share of the patronage of the public. Their stock will always be found complete with the latest styles.

Millinery is one of the chief attractions of their stock. Their Millinery department will hereafter be open the whole year, as they have made arrangements for their milliner to stay with them the whole year, and any one desiring anything in this line can be accommodated at any time.

In fact, we can truthfully say to all that they can be sure of finding as complete a stock in their store as in any first-class dry-goods store in Ohio. Be sure and see them before purchasing, as we can fully recommend them as being straightforward and honorable in all their dealings.

MARK,

No Quinine, Mercury, Arsenic, Strychnine, or any Mineral or vegetable Poison, but

STRICTLY A PURELY VEGETABLE COMPOUND.

Ask your druggist for

Dr. Betts' Fever & Ague Cure!

AND TAKE NO OTHER.

If he does not keep it, write to or call at the doctor's office, 37 Main Street, Findlay, Ohio.

1848. 1880.

FURNITURE STORE!

We cheerfully admit this notice of our old friend,

D. BUMMELL,

Who is now the oldest Furniture dealer in

FINDLAY, OHIO.

He has by industry and fair dealing built up a large trade, and has at this time one of the largest stocks and best varieties of goods we have seen in the town. Give him a call.

☞ Warerooms: Railroad Street, opposite oil-mills.

RUHL BROTHERS.

A firm that takes a prominent position among the business interests of Findlay, is that of

RUHL BROS.,

Wholesale and Retail Dealers in

HARNESS & SADDLERY HARDWARE,

No. 96 MAIN ST., FINDLAY, OHIO.

Comparatively few are aware of the immense amount of business transacted by this firm, as a large jobbing business is done. From twelve to fourteen hands are employed in the large workshop above the salesroom. Their wholesale trade consists of harness and saddlery hardware, and their goods are principally shipped through Ohio, Indiana, and Michigan. Their business has increased so rapidly that they intend putting another man on the road soon. They manufacture all of their harness and saddles, and since January, 1879, they have sold 417 sets of harness and 309 saddles. The best material is used in the manufacture of these goods, and experienced workmen are employed. Their increase of business has compelled them to enlarge their facilities for manufacturing. Their commodious salesroom is filled with every kind of harness, from the elegant light harness, trimmed with nickel, rubber, or gold, to the heavy farm or work harness. In all of this work good workmanship is noticeable, while the best oak-tanned leather is used. The stock of saddles embraces all grades in variety and price; and in horse-furnishing goods, such as bridles, whips, blankets, robes harness oils, &c., the stock is complete.

We were interested in examining a Pad for heavy harness, invented by Mr. George Ruhl, which excels anything of the kind we have ever seen, for sound common sense is shown in its construction. The Pad adjusts itself perfectly to the horse, and the principal improvement in it is that it has a joint on either side in the center about half way up to the middle or neck of the Pad, so that the lower part of the harness which is attached to this projection moves from the joint, leaving the Pad itself stationary; hence it does not rub or chafe the horse as the old pad does. Already among their orders, this firm have taken one for 400 pair. They have also commenced the manufacture of 1,000 Light Harness Pads, made on the same principle, for their wholesale and retail trade. Their hardware and saddlery goods are bought direct from the manufacturers, and they are thus enabled to sell them at prices that defy competition. The rapid growth of this establishment shows what enterprise and judicious management will accomplish.

We beg leave to call your attention to our large and well-assorted stock of

DISHES, GLASSWARE, WOODEN AND WILLOWWARE.

We are now ready to give you some rare bargains in the above goods.

DISHES.

We have the Maddox & Meaken brand, all imported goods, which we can sell you cheaper than the Ohio made ware, and we guaranty every piece. Also a full stock of common C C, Brown, and Yellowware.

GLASSWARE.

We have just received an immense stock, bought cheap, direct from the manufacturers; and we are selling all the new styles and patterns cheaper than ever known before.

WOODEN AND WILLOWWARE.

And a very large stock of Baskets of all kinds.

TABLE CUTLERY.

A good assortment of Knives, Forks, Spoons, &c. To parties contemplating matrimony, or wanting a complete outfit for housekeeping, we can give some good bargains, as we make a liberal discount on full sets of dishes and house-furnishing goods.

We would be glad to have you call and look through our stock of the above goods. We assure you that you can save money by buying your goods of us.

GROCERIES.

We also keep a complete stock of family Groceries always on hand at bottom prices.

The highest cash price paid for all kinds of country produce.

SCHWARTZ & WINDERS,

87 Main Street. FINDLAY, OHIO.

BURGLARS!

Security of Life and Property, and Peaceful Slumber Insured by the Improved

BURGLAR ALARM!

(PATENTED MARCH 16, 1880, BY S. D. HOUPT.)

This invention consists of a small contrivance, simple in construction and operation, which may be attached to any ordinary window or door in such a manner that any attempt to raise the sash or open the door will explode a detonating cap or pellet, thus giving an alarm sufficient to awaken the soundest sleeper and frighten away the boldest robber.

The Burglar Alarm is so constructed that electric attachments may be easily added at slight cost, thus affording a double alarm—the detonating cap and the ringing of bells by the formation of an electric current.

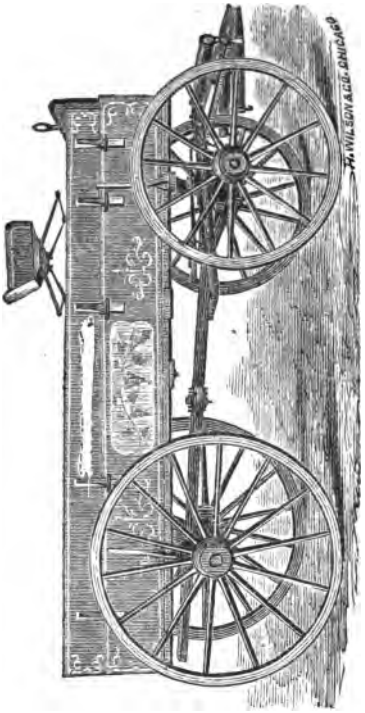
This Burglar Alarm is so cheap and so easily operated that it ought to be in every house, particularly in dwellings that are isolated and where it would be difficult for the inmates to get assistance in case of attack by midnight marauders.

State, county, and township rights, and instruments in any quantity, for sale by patentee, S. D. Houpt, No. 73 Main Street, Findlay, Ohio.

Estimates for equipment of houses furnished on application, when number of doors and windows are given.

Parties wishing to become agents will please write for terms to

S. D. HOUPT,
FINDLAY, OHIO.



I am prepared to fill an order for a Carriage, Buggy, Spring Wagon, or any style Platform Job, on short notice, and would respectfully invite all to call and examine not only my finished work, but also the material and method of construction. Reference to any who have used my work, and especially to the livery men of this place. Superior quality, in style, and of durability. My work is all warranted. also do

ALL KINDS OF REPAIRING

Promptly and strictly first-class at fair rates. Remember the place, three doors west of the court house. All I ask is to call and be convinced. "*Fine Work at Fair Rates,*" is my motto.

OHIO FARMERS

INSURANCE COMPANY.

The Powell missionary fund must rise!
Its object's just, and points toward the skies!
To Afric's gloom, to Asia's darken'd land
It sends the Christian light with kindly hand.
It aims to save the soul, and scatter light
Among the heathen—make their chances bright.
For *future* things the Powell fund is good;
For *present* things, I want it understood,
OHIO FARMERS INSURANCE leads the van
Of all the COMP'NIES in our glorious land!
One million dollars capital, all straight;
Chartered for work in eighteen forty-eight.
A Farmers Company! For them alone
For two and thirty years its light has shone.
Its leading place, Medina, at LeRoy,
At many other places they employ
Good agents. L. C. FULLERTON
IS FINDLAY AGENT. There's no better one!
Farmers, who have insurance jobs to do,
Had better trust "OHIO FARMERS" true!

APPEAL TO MY FRIENDS!

I have written a hist'ry of my friends,
The Powells—the family of that name;
My object was to accomplish two ends—
Raise mission funds and build up Powell fame!

There are one hundred thousand Powells now;
Ten thousand dollars mission fund I'd make;
Before the U. B. altar I would bow,
And to the Brethren Church my funds I'd take.

I want my relatives and friends to act
In concert with me in my mission plan—
To help me sell the book—that is a fact!
I wish their aid, each woman and each man.

I ask each one to read my book with care:
To think upon my plan to raise some cash;
There's scarcely one who has not funds to spare
For mission ends. And this is not for trash!

Oh! relatives so numerous! strangers, too!
I ask you all to join to buy my book!
Do this, and help me get my work through!
Do this, and then I'll know I'm not forsook!

FINDLAY, OHIO, May 1, 1880.

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